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J. E. Richardson Talisbury: 1862



HISTORICAL ACCOUNT,

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EPISCOPAL SEE,

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CATHEDRAL CHURCH,

SALISHURY.

WILLIAM DODSWORTH.



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HISTORICAL ACCOUNT

OF THE

EPISCOPAL SEE,

AND

CATHEDRAL CHURCH,

OF

Sarum, or Salisbury:

COMPRISING

BIOGRAPHICAL NOTICES OF THE BISHOPS;

THE

HISTORY OF THE ESTABLISHMENT,

FROM THE EARLIEST PERIOD;

AND

A DESCRIPTION OF THE MONUMENTS.

ILLUSTRATED WITH ENGRAVINGS.

BY

WILLIAM DODSWORTH.

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AND WILKIE, PATERNOSTER ROW, LONDON.

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THIS WORK IS DEDICATED,

IN TESTIMONY

OF

RESPECT and GRATITUDE.



PREFACE.

NONE of our Ecclesiastical Structures has been more generally admired than the Cathedral of Salisbury; nor is any more worthy of attention, whether it be considered as a model of elegant simplicity, which has been seldom surpassed, or as one of the first and most perfect specimens of a style of architecture, which afterwards diverged into so many beautiful varieties.

In consequence of the curiosity and admiration which it has excited, different works have been published, to elucidate its History and describe its peculiarities. Among the most remarkable, and indeed the foundation of the rest, are the History and Antiquities of the Church, printed in 1719; the Account given by Price; and the Antiquitates Sarisburienses. It is but just to admit that the two last publications display considerable research, one into the History, and the other into the structure of the church. But they are deficient in many respects, and both want that species of illustration which mere description cannot supply: the last contains no plate of the cathedral; and those of Price, though not without merit, are yet far from being either characteristic, or faithful delineations.

The design of the present work is to preserve the most valuable part of the information contained in the preceding, and to supply, as far as possible, their deficiencies. Biographical notices are given of the Bishops; Vi PREFACE.

and an account of the changes which the See has undergone, from its first foundation at Sherborne to the present time. New light has also been thrown on the History of the Cathedral at Old Sarum, from which the present Establishment derived its form, customs, possessions, and privileges; and the chasm between the erection of the New Church and the Reformation, has been in a great measure supplied. An Historical Description of the Monuments is also added, with an Account of the Library, and Lists of the Deans and Dignitaries.

The Biographical Catalogue of Godwin, improved by Richardson, has been made the ground work for the Account of the Bishops; but new facts and illustrations have been drawn from other sources, and the series of Lives completed from the best authorities. The most authentic publications have also been consulted for the History of the Church, and the Description of the Monuments; and most of the documents given by preceding writers have been attentively compared with the originals, and in some instances corrected.

But the principal novelty of this work is derived from sources, which have before been only partially opened to any individual. These are the *Episcopal Archives*, and those of the Dean and Chapter. The following are the documents principally consulted:

In the Episcopal Archives—A Collection, consisting of copies of charters and grants, to the Establishment at Old Sarum, made in the thirteenth century. The Book of Customs, compiled by Bishop Osmund; and the Account of the Foundation of the New Church, by William de Wanda, first precentor and afterwards dean; both of the same date. The Episcopal Registers, from Bishop Mortival to the present time; and various copies of the Statutes.

PREFACE. VII

In the Chapter Archives—Numerous original Charters and Grants, from the time of Henry the First; the Chapter Registers, from the beginning of the fourteenth century; and the Correspondence and Register of Proceedings on the Canonisation of Osmund.

For access to these valuable documents, I am indebted to the Right Reverend the Lord Bishop, and the Reverend the Dean and Chapter. Their confidence and condescension I shall ever sensibly feel; and I trust their liberality will not remain without its due share of approbation from a discerning public.

The Reverend William Douglas, chancellor of the Diocese, and canon residentary, obligingly favoured me with the materials from which the life of his father, the late Bishop Douglas, is compiled. For this, as well as for many other marks of his kindness, it is my duty to express my acknowledgments.

Besides my obligations to the Reverend William Coxe, archdeacon of Wilts, as a member of the chapter, I have to testify my gratitude to him for many valuable observations, as well as for the flattering interest which he has been pleased to take in my work. I have also to mention the advantages drawn from his extensive library.

To H. P. Wyndham, Esq. I beg leave to return my thanks, for access to his library:

And to William Boucher, Esq. chapter clerk, for the readiness he has manifested in facilitating my researches.

I am far from wishing to anticipate the judgment of the Public, with regard to the execution of the Plates; but I should be ungrateful were I not to express a proper sense of the assiduous attention, and friendly aid of Mr. F. Nasn, by whom the drawings were made.

VIII PREFACE.

I have no less reason to give a public testimony of the kind assistance and repeated favours, which I have received from my printers, Messrs. Brodle and Dowding.

My last acknowledgments are due to my friend Mr. HATCHER, to whom I owe the information drawn from the Records of the Establishment. I am also greatly indebted to him, for his kind assistance in the arrangement and composition of the work.

CONTENTS.

PART I.

CHAPTER I.

Bishops of SHERBORNE, WILTON, and SARUM, before the foundation of the	PAGE
New Cathedral, 705—1217	1
CHAPTER II.	
Bishops of Salisbury, from the foundation of the New Cathedral, to the	
Reformation, 1217—1560	37
CHAPTER III.	
Bishops of Salisbury, subsequent to the Reformation, 1560—1813	58
РАКТ И.	
CHAPTER I.	
Historical Notices relative to WILTON and OLD SARUM, and the Eccle-	1).5
siastical Establishments at those places—Removal of the See to OLD	
SARUM—Erection of a Cathedral, by bishop OSMUND—His charter, bene-	
factions, and Book of Customs-Improvements of the city and church, by	
bishop ROGER—Charters of privileges and donations, by HENRY THE	
FIRST, STEPHEN, MAUD, HENRY THE SECOND, and JOHN-Vexations	
endured by the clergy, and plans for removing the Establishment-	
WILLIAM DE WANDA'S History of the Foundation of the New Cathedral,	
495—1225	63
Ъ	

X CONTENTS.

CHAPTER II.

PAGE

Remarks on Saxon and Norman Architecture—Peculiarities of the pointed style, and description of the New Cathedral—Charter of Henry the Third to the city of Salisbury—Allotment of the ground, and rights conferred by the bishop on the citizens.—Contributions to the fabric—Its completion and consecration—Alterations in the Establishment—Distinction between Canons and Prebendaries—Vicars and Choristers—Removal of the Establishment from Old Sarum—Indulgences granted for visiting the church—Ceremonies on the inthronement of the bishop, and installment of the dean and canons—Entertainment, or Feast of Entry—Bishop of the Choristers—Charter of Edward the First, 1225—1285

CHAPTER III.

Increase of the city—Ecclesiastical establishments—Dispute of the citizens with bishop Gandavo—Permission of the bishop to fortify the city—Licence of Edward the Third to wall the Close—Grant for the removal of the Cathedral and canonical houses at Old Sarum—Erection of the tower and spire—Appointment of foreigners to the principal dignities—Dispute with bishop Erghum—Design to obtain the canonisation of the founder, Osmund—General convocation—Admission of different illustrious personages into the confraternity of the church—Decline of the tower and spire—General convocation—Charter of Henry the Sixth, giving leave to appropriate lands for the security of the fabric—Grant of the manor of Cricklade for that purpose, by Walter, Lord Hungerford—Proceedings on the Canonisation of Osmund—Mission to the Court of Rome—Canonisation of Osmund—Miracles attributed to his intercession, 1285—1456

152

162

140

CONTENTS. XI

CHAPTER IV.

	PAGE					
Erection of the Hungerford, Beauchamp, and Audley chapels—Chantries						
—Treasure and Relics—Transactions of the Establishment after the Re-						
formation—General convocation, and repairs of the fabric—State of the	1.0					
Establishment during the Great Rebellion-Transactions at and subsequent						
to the Restoration—Report of Sir Christoper Wren—Repairs of the fabric						
made by his suggestion-Experiments to ascertain the decline of the tower						
and spire—Repairs under bishops SHERLOCK, HUME, and BARRINGTON						
—Present state of the Establishment, 1456—1813	166					
PART III.						
Historical Description of the Monuments	188					
The Library	220					
General Survey of the Structure—Hungerford and Audley Chapels—Cloister						
and Chapter House—Episcopal Palace	222					
APPENDIX.						
No. 1.—Inventory of the Riches of the Church, in the time of Henry the						
Еіснтн	229					
No. 2.—Account of the possessions alienated during the Great Rebellion						
No. 3.—Lists of the Deans and Dignitaries	234					
No. 4.—List of the Prebends, and Account of the Preaching Turns	240					

LIST OF THE PLATES.

1 South West View of the Cathedral - Title 14 Monumental Effigies of William	
2 South View, from the Bishop's Gar- Longspee, Earl of Salisbury;	
den facing page 98 William Longspee, his son; John	
3 Plan 112 de Montacute; and Lord Robert	
4 North East View	g page 192
5 Plate of Parts 126 15 Monumental Effigies of bishops	, ,
6 West Front 128 Poor and de la Wyle, and Sir	
7 Interior, from the West Entrance - 132 John Cheney; with the seal of	
8 North West View 148 bishop Poor, and a fac-simile of	
9 Transept 158 the Deed to which it is ap-	
10 Choir 178 pended	200
11 Choir, from the Lady Chapel - 180 16 Monument of bishop Bridport -	216
12 North Porch 182 17 Monument of bishop Metford -	218
13 Monumental Effigies of bishops 18 Cloister	222
Roger and Joceline, and the Cho-	224
rister Bishop; with the seal of 20 Sculptures in the Chapter House -	226
bishop Joceline, and a fac-simile 21 Episcopal Palace (Vignette) -	228
of the Deed to which it is ap-	
pended 190	

CORRECTIONS.

Dedication—for the Very Rev. Charles Talbot, M. A. read B. D. Page 16, line 5, for Alfred, bishop of Winchester, read Aldred, bishop of Worcester.

P. 30, 1. 9, for specious read species.

P. 58, l. 1, for the date, read after the death of bishop Capon—
1. 5, for 1598 read 1558.

P. 59, 1.5, for student of Christchurch read scholar of Corpus Christi

P. 60, 1.2, for students read fellows.

P. 92, I. 18, for 1805 read 1804.

P. 112, line the last, after that insert on.

P. 131, Note-for were read are.

P. 142, l. 3, for revided read revived.

Page 145, line 16, read tower and spire.

P. 172, l. 12, for then read the.

P. 175, l. 22, for began read begun.

P. 178, Note—The present altar skreen at St. Martin's is erroneously stated to be that erected in the Cathedral by bishop Hume, instead of that constructed in the time of bishop Ward, under the direction of Sir Christopher Wren. The altar skreen of bishop Hume is now in the Morning Chapel.

P. 195, Note, 1.2, for by read to.

P. 199, 1. 2 from the bottom, for Duke read Earl.

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In the Plate of Plan, -the letter I in North Porch to be omitted.

In Page 216 the following Notice was omitted:—A monument at the south end of the eastern transept, to the memory of John Jacob, M. D. who died in 1789. Also of Mary, his wife, who died in 1766; and her sister, Frances Clarke, who died in 1793. They were both daughters of dean Clarke.

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HISTORICAL ACCOUNT

OF

THE SEE OF SARUM.

OR

SALISBURY.

PART I.

CHAPTER I.

Bishops of Sherborne, Wilton, and Sarum, before the foundation of the new Cathedral. 705—1217.

THE Episcopal See which now takes its title from Salisbury, was founded at a remote period of the english history. For above half a century after the conversion of the west saxons to christianity, the spiritual affairs of the country were administered by a single bishop, whose see was fixed at Winchester; but on the death of Headda in 705, Ina, king of the West Saxons, divided this extensive diocese, and established a second bishop at Sherborne, to preside over the counties of Wilts, Berks, Dorset, Somerset, Devon, and Cornwall. The person whom he selected for this office was Aldhelm, his nephew, or at least his relation.

1. ADELM or ALDHELM

Was a man of noble, if not princely descent, and a native of Wessex, though both the time and place of his birth are unknown. He is supposed by some to have received his early education under Maydulph, a scot, who resided in a hermitage at Maldun, since called Malmsbury. It is certain at least that he completed his studies at Canterbury, then celebrated as a school of learning, under the auspices of archbishop Theodore, and Adrian, the learned abbot of St. Augustine's. Afterwards, in consequence of ill health, he returned to his master, Maydulph, who had then established a species of monastery, and assumed the monastic habit.

In this situation Aldhelm appears to have attached himself to the cultivation of the anglo-saxon, his native tongue, and to have made no less proficiency in poetry and music than he had before done in the learned languages. He assisted his aged preceptor in the government of the society, and employed the powerful influence of his family in augmenting its possessions and consideration. It was probably at this period that he recurred to an expedient, which affords a singular specimen of the manners of his time. Perceiving that the uncivilised people who dwelt near the monastery, were not sufficiently attentive to the divine offices, he availed himself of his poetical skill to convey instruction. Assuming the functions of a minstrel, he was accustomed to take his station on a bridge, which led from the town; and after attracting the attention of the passing crowd by amusing songs, he adverted to themes, which were calculated to enlighten their minds, and improve their morals.

Like the early anchorites, Aldhelm practised various kinds of mortification to damp the ardour of the passions. He was accustomed to

plunge himself into a fountain near the abbey, heedless alike of the cold of winter, or the unhealthy air which exhaled from the marshes in summer. Nor was this the only expedient which he employed to vanquish the frailties of nature. The monk of Malmsbury adduces instances of his continence, which in the present age might perhaps excite wonder, but would scarcely obtain credit.

Maydulph becoming decrepit from age, Aldhelm was designated as his successor by Eleutherius, bishop of Winton. Under his auspices the monastery rapidly rose, both in importance and reputation; and was frequented by scholars from the most distant parts, not merely from Scotland and Ireland, but even from France. For a period of twenty-eight years his literary fame continued to spread. He corresponded with the most celebrated men of his time, and at length repaired to Rome, at the invitation of pope Serigus the first, by whom, says Leland, "he was received with high honours, and dismissed with munificence." During this visit he procured from Sergius the concession of various privileges to the establishment of which he was the head; and afterwards he obtained for its maintenance an extensive grant of lands from his relative king Ina.

At this period, about 705, he was nominated to the see of Sherborne; and received consecration, some say, from pope Sergius himself, others from Brightwald, archbishop of Canterbury, with whom he was united by friendship and congenial character. After enjoying the episcopal dignity only four years, he died at Dulling, near Shepton Mallet, and was buried at Malmsbury. But during that short interval, he distinguished himself by acts of munificence, and by his attention to the interests of religion. Subsequent to his promotion he is said to have constructed a new basilica, or church, at Sherborne, and to have founded convents at Frome and Bradford.

Of his piety and morals there can be little doubt; and it would have been singular if our monkish writers had not ascribed to merits so distinguished the power of working miracles, which it is needless to describe. These proofs of sanctity were deemed sufficient to entitle him to the honours of canonisation.

Aldhelm wrote various works, some of which have survived the ravages of time. They relate to a great variety of subjects; divinity, arithmetic, astrology, rhetoric, and poetry; and display uncommon acquirements for his age; great, though ill-directed genius, fertility of imagination, and extraordinary command of language.

The memory of Aldhelm was long cherished among his order. An account of his life was written by Osmund, bishop of Sarum; by Faritius of Abingdon; and by William of Malmsbury; the last of which only has reached the present times. His psalter, the robe in which he said mass, and a small altar, which he appears to have brought from Rome, were shewn by the monks of Malmsbury, as late as the sixteenth century; and according to the historian of the town, popular tradition has preserved many traces of his memory in that place and its neighbourhood.*

2—709. FORDHERE,

A contemporary of Bede, who praises him as a man greatly skilled in the knowledge of the scriptures. In 737 he attended Frithogitha, queen of the West Saxons, to Rome.†

^{*} Malmsb: de Vitâ Aldhelmi.—Golden Legend, festival of St. Aldhelm.—Leland de Scriptoribus Britannicis, p. 101.—Turner's Anglo Saxons, v. 4. 343.—History of Malmsbury.

[†] Saxon Chronicle, p. 54.

3—737. HEREWALD or HEREWARD.

He was present at the council held by Cuthbert, archbishop of Canterbury, in the year 747. He also confirmed a charter of certain lands, given to the church of Wells by Kinewolf, king of the west saxons, in the year 766.

4. ETHELWOLD or ETHELMOD.

5. DENEFRITH.

6. WIGBRIGHT or WIGBERT.

He was at Rome with Wulfred, archbishop of Canterbury, in 812.

7—818. EAHLSTAN or ALSTAN.

In an age when the ecclesiastical and military characters were not deemed incompatible, and when the dangers of foreign invasion called forth all the energies of the brave, this prelate distinguished himself both by his talents as a stateman, and his exploits as a warrior. He first emerges into notice under the able reign of Egbert. In 823 he is said to have assisted in the subjugation of Kent and East Anglia, which from that period were incorporated with the dominions of Wessex. Afterwards he made many and strenuous efforts against the danes, who then first began to infest our island. When Ethelwulph was called from a cloister to wear the crown of his father Egbert, the warlike prelate urged him to shake off the indolent habits of a monastic life, and endeavoured to infuse into him a spirit proportionate to

the difficulties of his situation. Equally able as a minister and a warrior, the zeal and diligence of Alstan supplied the want of energy in the sovereign. He collected money for the treasury, laboured to organise an army, and prevented the danish hordes from making any dangerous impression on the monarchy. In particular, he is commemorated as one of the leaders in the bloody battle fought at Pedredesmuth* in 845, when the danes were defeated with a terrible slaughter.

At a subsequent period we find him opposing the imprudence of the sovereign, whom he had so ably served. Ethelwulph appears to have alienated his people by attempting to secure the reversion of his crown to his youngest son Alfred, who afterwards acquired so many claims to the applause and gratitude of the country. The matured discernment of Alstan, however, had not discovered in a boy of seven years old any indication of those talents which were destined to burst forth with such transcendent lustre. He counteracted the design of Ethelwulph, as well from a sense of justice towards the elder princes, as from an apprehension lest the mistaken fondness of a parent should hasten the ruin of the monarchy, by transmitting the sceptre to the weak hands of a stripling, in a crisis which demanded the utmost exertion of manly vigour.

While Ethelwulph was absent with Alfred on a pilgrimage to Rome, the opposition acquired consistency. On his return an insurrection broke out in Selwood forest, which was directed by Alstan, and headed by Ethelbald, the eldest of the legitimate princes. The weak monarch, unable to withstand so powerful a combination, was compelled to submit to a compromise, by which Wessex was assigned to Ethelbald. Alstan lived to

^{*} On the Parret.

witness the accession of Alfred, and the beginning of his eventful struggle with the danes. In 867 he closed a public and successful career of fifty years.*

8—868. EDMUND.

Slain in the battle of Meretune, † fought against the danes in 872, where Ethelred received his mortal wound.

9—872. ETHELEAGE.

10. ALFRY or ALFSIUS.

11. ASSER.

The life of this prelate acquires peculiar interest, from his intimate connection with Alfred the Great, a sovereign who is not only the boast and honour of his country, but of human nature.

Asser was of british race, and after receiving a learned education, became chancellor or secretary to his relation and name-sake, Asser, archbishop of St. David's. He appears to have attained considerable celebrity beyond the bounds of his native country; for his merit attracted the notice of Alfred, as soon as that prince obtained sufficient respite from the occupations of war to include his passion for letters. "I was sent for by the

^{*} Saxon Chronicle, p. 70. 74. 79—Malmsb. de gestis Pont. Ang.—Turner's Anglo Saxons, v. 1 and 2.

[†] Saxon Chronicle, p. 81. This place has by different antiquaries been supposed to be Merton in Surry, Merden in Wilts, and Morton in Berks; the latter conjecture seems the most probable.

king," says Asser, "from the western extremities of Wales. I accompanied my conductors to Sussex, and first saw him in the royal city of Dene. By him I was benignantly received. Among other conversation, he asked me to devote myself to his service, and to become his companion. He requested me to leave my preferments beyond the Severn, and promised to make me a compensation by greater possessions."

With a feeling which does him honour, Asser testified his unwillingness to quit, for the sake of profit, places where he had been nourished, and where he had taken orders. The king replied, "If this will not suit you, give me at least half your time: remain with me six months, and spend the other six in Wales." The flattering solicitations of the amiable and liberal monarch at length made some impression: Asser requested leave to consult his friends, promised to return to the saxon court in six months; and after a stay of four days at Dene, began his journey towards his native country.

At Winchester he fell ill of a fever, which oppressed him for a year. As he did not return according to his promise, the king sent to enquire the cause of his delay, and to hasten his journey; but the effects of his disorder for a time prevented him from gratifying the wish of his royal patron. Being at length recovered, he took counsel of his friends; and by them he was vehemently pressed to accept the favour of a prince, whose powerful protection they hoped to obtain, against the vexations of Hemeyd, a neighbouring chieftain.

Let Asser himself describe his occupations during his second visit.

"I was," says he, "honourably received by the king in the royal city of Leonaford, and remained eight months in his court. I translated, and read to him, whatever books he wished, which were within our reach; for it was his peculiar and constant custom, day and night, amidst all his afflictions of

705—1217. SHERBORNE. 9

mind and body, to read books himself, or to have them read to him by others."

Asser soon experienced the liberality of the grateful and munificent prince. On the morning before christmas day, when he was preparing to revisit Wales, the king gave him the two monasteries of Amesbury, in Wiltshire, and Banwell, in Somersetshire. In the next visit he was rewarded with Exeter, and the dependant parish in Wessex and Cornwall; and to these benefactions were daily added considerable gifts of worldly wealth. About 885 he was raised to the episcopal see of Sherborne.

He still continued to be the companion and instructor of his royal patron. When, by his means, the king had acquired a competent knowledge of the latin tongue, he assisted in the translations and other literary works, which the patriotic monarch undertook for the instruction of his ignorant subjects. His services are thus commemorated by Alfred himself. "When I called to mind how the learning of the latin tongue was fallen throughout the english nation, and that many could read english, then began I, amidst other manifold business of this kingdom, to turn into english the book named *Pastoralis*, or the Herdsman's Book, sometimes word for word, sometimes sense for sense, as I had learned of Plegmund my archbishop, and of Asser my bishop, and of Grimbold my mass priest, and of John my mass priest." Doubtless the learned welshman took a similar share in the translations of Bede, Boethius and Orosius, and the other works which have entitled Alfred to the most honourable place among the early cultivators of our native language.

Asser survived his friend and benefactor some years, and died, according to the saxon chronicle, in 910. This prelate certainly did not possess such shining abilities and multifarious acquirements as his predecessor

Adhelm, but he left to posterity a work far more precious than any production of that singular genius. This was his plain, artless, and minute account of the life and occupations of Alfred. It has been twice printed, and from the simplicity of the style, as well as the interest attached to the subject, is still regarded as one of the most valuable remnants of our early history. Asser is also considered as the author of a Chronicle or Annals of Britain. Some of our historians and antiquaries attributed to the suggestions of Asser the foundation of an university at Oxford. But whatever share he may be supposed to have taken in the literary establishments of Alfred, the passage of his work cited in support of the conjecture, proved the source of a violent controversy, which is still undecided.*

12. SWITHELM or SIGELM.

This bishop, with Ethelstan, travelled first to Rome, and afterwards into India, to the burial place of St. Thomas, carrying with him the alms, or offering of king Alfred. On his return he brought many rarities and precious stones of great value, with which that country abounds,†

13. ETHELWALD or ETHELWARD,

A younger son of king Alfred, succeeded Swithelm.

After his decease the see remained vacant for some time, in consesequence of the confusion occasioned by the hostilities of the danes.

^{*} Turner's History of the Anglo Saxons, v. 2.—Cave Historia Literaria.—Biographia Britannica art Asser.

[†] From the difficulties and dangers attending so long a journey at so remote and uncivilised a period, some have considered the history of this pilgrimage as a monkish fable. The historian of the Anglo Saxons seems to have removed all doubt on the subject. See Turner's History of the Anglo Saxons v. 2. p. 351.

At length, in compliance with the instances of pope Formosus, king Edward and Plegmund archbishop of Canterbury divided the diocese of Sherborne. Its jurisdiction was circumscribed to Dorset and Berks; and three episcopal sees were established for Cornwall, Somerset, and Devon. A fourth was next erected for Wilts, of which the bishop resided sometimes at Sunning, and sometimes at Ramsbury and Wilton.

As the see of Wilton was again incorporated with that of Sherborne, the scanty notices which history has preserved of these prelates are introduced after the account of the parent see.

BISHOPS OF SHERBORNE.

14. WERSTAN.

Slain in battle by the danes in 918.

15. ETHELBALD.

16. SIGELM.*

^{*} Omitted in the account given by William of Malmsbury, but noticed in a MS. list of the thirteenth century, preserved in the Episcopal Records.

17. ALFRED.

18—940. WULSIN or WOLFSIN.

Appointed abbot of Westminster by Dunstan, then bishop of London. Being afterwards preferred to the see of Sherborne, he followed the example of his patron, in displacing secular priests, and introducing monks. Hence he is highly praised by our monkish writers, who extol his sanctity: they relate that in the agonies of death he suddenly exclaimed, "I see the heavens open, and Jesus Christ standing at the right hand of God." His decease happened in 958. His staff and some of his ornaments were preserved in the time of William of Malmsbury.

19—958. ALFWOLD

Is mentioned by Eadmer as witness to a charter of king Edgar in 966. He died in 978, and was buried at Sherborne.

20—978. ETHELRIC.

21. ETHELSIUS,

Said to have died in 980, and to have been buried at Abingdon.

22—1009. BRITHWIN or BRITHWIC.

He died in 1009.

23. ELMER or ADIMAR.

24. BRINWIN or BRICHTWIN.

25. ELFWOLD,

A monk of Winchester, and brother of his predecessor. At a time when the danish custom of feasting seems to have been widely diffused among our anglo saxon ancestors, he distinguished himself by singular abstemiousness and frugality; and possibly merits so rare procured him a high reputation for sanctity. After his death the two sees of Sherborne and Wilton were re-united.

BISHOPS OF WILTON.*

1—906. ETHELSTANE,

Who fixed his see at Ramsbury.

^{*} In the antient list preserved in the Episcopal Records, these prelates are called bishops of Sunning. Indeed, as these early bishops frequently changed their places of residence, great obscurity has been thrown on the titles of their sees.

2—920. ODO SEVERUS,

Of an illustrious danish family, was born in the country of the East Angles. Being discarded by his parents, who were pagans, for his attachment to the christian religion, he forsook his native land, and entered into the service of a noble, named Ethelelm, in the court of king Edward the Elder.

Displaying proofs of extraordinary talents, he obtained instruction by the liberality of his patron, and made a rapid proficiency in his studies. He first embraced the profession of arms, and served in the wars of king Edward. But being afterwards baptised; by the advice of his friend and protector, he became a priest. In 920 he was preferred to the bishopric of Wilton, by king Athelstan; and established his see at Ramsbury. After the death of that monarch, he was equally favoured by his brother and successor, Edmund, who, on the death of Wifelmus, in 934, procured for him the archbishopric of Canterbury. He never entirely lost his military propensities; for even after his elevation to the episcopal dignity, he is said to have thrice taken the field.

3—934. OSULF

Died in 970, and was buried at Wilton, where he established his sec.

4—970. ALFSTAN,

First monk, and afterwards abbot of Abingdon. He died in 981, and was buried at Abingdon. *

^{*} The editor of Godwin, however, observes that his name does not occur in the History of the Abbey.

5—981. ALFGAR or WOLFGAR.

6—986. SIRICIUS.

Said to have been originally a monk of Glastonbury. He was made abbot of St. Augustine's, in Canterbury, by Dunstan; and at his instance was afterwards preferred to the bishopric of Wilton. He became archbishop of Canterbury in 989.

7—989. ALURICUS or ALFRICUS,

Like his predecessor, was brought up at Glastonbury, and succeeded him in the see of Canterbury in 995.

8—995. BRITHWOLD

Was likewise a monk of Glastonbury. He filled the see of Wilton, from the time of Ethelred to that of Edward. This prelate shewed his liberality to the establishment of which he was originally a member, as well as to the abbey of Malmsbury. He was buried at Glastonbury.

9—1043. HERMAN,

The last bishop of Wilton. He was a native of Flanders; and is first mentioned as chaplain to Edward the Confessor, by whom he was advanced to the episcopal dignity. Dissatisfied with his place of residence, he was desirous of removing to Malmsbury, then in a flourishing state; but his

design was strenuously opposed by the abbot and monks, and finally defeated by the powerful influence of Earl Godwin, whom they interested in their behalf. Herman, accordingly, quitted his bishopric in disgust; and retiring to the celebrated monastery of St. Bertin, in France, assumed the monastic habit. While he continued in this retreat, Alfred, bishop of Winchester, administered the affairs of the see.

In 1047, according to the saxon chronicle, he accompanied Ealdred, bishop of Worcester, to a synod, which was then convened at Rome; but on the death of Earl Godwin he again conceived hopes of changing his see, and returned to England. Elfwold, bishop of Sherborne, dying in a short time, he persuaded the king to fulfil a promise which he had formerly made, of re-uniting the two sees of Sherborne and Wilton. Within a few years after he had attained this favourite object, the norman conquest produced an important change in the manners, government, and circumstances of the English. The church itself soon felt the effects of this revolution; and at the time when the conqueror laboured to degrade the natives, and filled the highest dignities with his own adherents, Herman probably owed the possession of his see, only to his foreign birth, or foreign connections.

In 1076 a synod was held in St. Paul's church, London, by Lanfrank, archbishop of Canterbury. Among other things, it was then resolved, that the episcopal sees, which were established in obscure villages, should be removed to considerable towns. Herman availed himself of this decree, and changed his residence from Sherborne to Searobyrig, or Sarum. He is said, by William of Malmsbury, to have begun a new cathedral; but from the short period which he lived after his removal, he could not have made great progress in the building. He died in 1078.

In conjunction with his ecclesiastical dignity, Herman filled for a time the office of chancellor of England.

BISHOPS OF SARUM.

حرالان المحالية

2—1078. OSMUND,

Lord of Secz in Normandy, accompanied the duke of Normandy in the invasion of England. After the conquest, he received the earldom of Dorset, and filled the high office of chancellor.

On the death of Herman, he was raised to the see of Sarum. If Osmund was not originally destined to the ecclesiastical profession, he at least received a far more learned education than was usual among the warlike nobles of his age. He yielded to no prelate, either in zeal for learning, or attention to the duties of his spiritual office. At that period each diocese used a different liturgy. Osmund, accordingly, undertook the revisal and correction of that of Sarum; expunged barbarous and uncouth expressions; and reduced the whole to a more clear and commodious form. This liturgy, which was called *Ordinale secundum usum Sarum*, was speedily received in other dioceses, and at length became common, not only in England, Wales, and Ireland, but even served as a model to many churches abroad. He drew up also a book of Customs, or directions, for the performance of divine service in his cathedral.

Like the learned prelates of preceding centuries, Osmund deeply felt the difficulties which obstructed the acquisition of learning, from the scantiness of adequate means of instruction. Hence he laboured to form a library; and set the example to his clergy, in transcribing, illuminating, and binding manuscripts, with his own hands.

Besides his own meritorious labours, Osmund possesses a peculiar title to our veneration, as the father and founder of our church. On his elevation to the episcopal dignity, he completed the cathedral, of which his predecessor had scarcely laid the foundations; dedicated it to the Virgin; and endowed it with his extensive possessions in Dorsetshire and other parts.

He was present at the great council of Rockingham, summoned by William Rufus, in 1097, for the purpose of deciding the dispute with Anselm, archbishop of Canterbury, relative to the acknowledgment of Urban, one of the two popes, then contending for the holy see, and the reception of the pall * from his hands. Osmund, with the other bishops,

^{*} The Pallium, or pall, was originally a rich robe of state, which the patriarchs were allowed to wear by the emperors, to give dignity to their spiritual office. In process of time the right of conferring this garment was assumed by the popes; and it was declared to be a mark or distinction of the archiepiscopal dignity, and indispensably requisite to convey the power of exercising the archiepiscopal functions. A solemn pledge of obedience to the holy see was required from the candidate by whom it was claimed, and a considerable sum of money exacted for the grant.

The popes also changed the form of the vestment, though they retained the name. It was a narrow piece of white woollen cloth, thrown over the shoulders; and to it were attached two strips of the same material, one of which hung on the breast, and the other behind. On each of these was a red cross, and several crosses of the same colour were marked on the part round the shoulders. It was fastened with golden pins.

Particular ceremonies were employed to give additional consequence to this vestment. It was made with the wool of consecrated lambs, deposited on the high altar, and afterwards placed, for a night, in the tomb containing the supposed bodies of St. Peter and St. Paul.

The gift of the pall, and the ceremonies and conditions attached to it, like many other regulations, were designed to promote the great objects of the court of Rome, namely, the extension of its authority, and the increase of its revenues.

acceded to the king's request, in renouncing episcopal obedience, and refusing to hold fraternal communion, with the metropolitan. But though so long a period of his life had been spent in temporal occupations, our prelate had imbibed no ordinary share of the respect which was then paid to spiritual authority. After the separation of the assembly, he, with Robert, bishop of Hereford, followed the archbishop on his return from court, humbly solicited his pardon for the part they had acted, and entered a petty church near the road, to receive absolution for their offence. But, when a new dispute arose between the king and Anselm, Osmund concurred with the other prelates, in disapproving the journey which the archbishop purposed to take to Rome, in order to interest the pope in his behalf.*

In a dissolute age, Osmund was distinguished by exemplary piety and purity of morals. Rigid towards himself, he was no less severe towards the failings of others. He gave rules for true and holy life, and diligently watched over the discipline of his church and diocese. He died, Dec. 3, 1099, and was buried at Old Sarum; but his bones were afterwards removed, and deposited in the new cathedral. The general veneration inspired by his character and virtues, is proved by the miracles which the superstition of a subsequent age attributed to his intercession. He was, accordingly, canonised by pope Calixtus, in 1457, † and his feast was celebrated on the anniversary of his decease.

^{*} Eadmer, p. 26, 34, 38.

[†] Register of the acts and proceedings relative to the canonisation of bishop Osmund, in the Chapter Records. The circumstances attending this transaction will be mentioned in Part 2, ch. 3.

3—1107. Hen. 1—8. ROGER.

The rise and fortunes of this prelate were alike extraordinary. His birth and parentage are unknown; but his origin must have been obscure; for he first occurs to notice as the priest of a petty church, in the suburbs of Caen, in Normandy. While he filled this station, prince Henry, brother to William Rufus, who was on a military expedition, accidentally entered his church to hear mass. Appreciating the devotion of soldiers, Roger performed the service with such celerity, that the prince, half jesting, desired him to follow the camp, as a proper chaplain for the army.

Though possessed of little learning, Roger was endowed with great natural talents. By diligence and attention, he so far ingratiated himself with his patron, that he was intrusted with the sole management of his household. In this office he displayed equal prudence and capacity; and thus rendered himself doubly acceptable to a prince, who was straitened by the parsimony of his brother. When, at length, Henry ascended the throne of England, he was honoured with the most flattering proofs of esteem and confidence. He was immediately raised to the high office of chancellor; and the new king, besides lavishing on him lands, churches, prebends, and abbies, nominated him, in 1102, to the see of Sarum, which had been kept vacant since the death of Osmund, in 1099.*

Exclusive of affection for a faithful servant, other motives influenced Henry in this nomination. To allay the public discontents, excited by the oppression and cupidity of his brother, he had recalled archbishop Anselm, who, since his dispute with the deceased monarch, had not been permitted

^{*} Simeon of Durham. Twysd. p. 227.

to return to his see. By this instance of favour, Henry hoped also to conciliate so zealous a champion for the rights of the church; but, as he well knew the character of the archbishop, he, at the same time, endeavoured to gain an interest among the clergy, by filling the vacant dignities with his own adherents. The event proved that his precautions were not superfluous. In the interval, the court of Rome had not neglected so favourable an opportunity, as then occurred, nor so apt an instrument as Anselm, to extend its power. A council was held, at Bari, at which Anselm was present, and a decree passed, strictly forbidding lay investitures, and denouncing excommunication against all churchmen who should do homage to temporal princes.* The design of this regulation, was to render the church independent of the state.

Anselm, whose zeal was inflamed by the attentions paid him at Rome, returned to England armed with new objections against the interference of the sovereign in the concerns of the church. His first act was, therefore, a refusal to do homage to the king, or to consecrate the prelates to whom he had given investiture. The dispute was prolonged for a considerable time; and many applications were made in vain, at Rome. At length the firmness of the archbishop prevailed. A compromise was effected, to the advantage of the holy see. Henry relinquished his pretensions to investiture; and the pope allowed him to receive the homage of bishops and abbots. In consequence of this arrangement, Roger, with

^{*} The ceremony of investiture consisted in the delivery of a ring and crosier, or pastoral staff, the symbols of the episcopal office, to the bishop elect. Homage was the solemn promise of obedience and fidelity, which vassals, by the feudal law, made to their prince or superior.

These formalities were, therefore, not only a symbol of dependence; but, as the prince could withhold investiture, and refuse to receive homage, he possessed in reality the power of appointing prelates even after their election.

the other prelates, nominated by Henry, received consecration from the hands of Anselm, in 1107.*

The honours and favours of our fortunate prelate did not terminate with his elevation to the episcopal dignity. He was raised to the high office of Justiciary; † though with real or affected modesty, he declined this important trust, till he was constrained to accept it, by the instances of the archbishop of Canterbury, and even of the pope himself.‡ But it was in the post of treasurer, which he seems to have held during almost the whole reign of Henry, that he exercised all the functions of a prime minister, and displayed those distinguished talents, which had been obscured in a private station.

To the favour and confidence of the monarch, our prelate probably owed a privilege, eagerly coveted by the turbulent nobility of the times, when the consequence of individuals was estimated by the strength and splendour of their fortified residences. He built a castle at Devizes, \\$ which was considered as one of the most sumptuous and stately edifices in England; and a second at Sherborne, little inferior; and he repaired and

^{*} Eadmer, p. 52-91. Diceto-Brompton-Twysd. p. 500. 1000.

[†] It was an antient custom of the kings of England to administer justice in person. In process of time, however, this office was confided to a deputy, who, under the norman sovereigns, bore the title of Justiciary of England. The Justiciaries continued till the erection of the courts of King's Bench and Common Pleas. The last who held the office was Philip de Basset, in 1261.

[‡] Diceto. Twysd. p. 652.

[§] No documents have been found to ascertain when Devizes was annexed to the see of Sarum. If it was the Theodulveside, mentioned in Domesday, among the lands held by the king, as Mr. Wyndham conjectures, it was probably one of the gifts of Henry the First to bishop Roger, At least, it was certainly not regarded in the same light as Malmsbury, which he received from king Stephen; for Henry the Second obtained a formal renunciation of the castle from bishop Joceline, as will be seen in a subsequent page. The town was long afterwards a dependency of the see.

strengthened the castle of Sarum, which was intrusted to his custody. He also expended large sums in completing and embellishing his cathedral, which had been injured by a storm, soon after its dedication. Indeed, some of our chroniclers distinguish him by the title of "the great Builder of churches, and castles." Above all, he merits a particular commemoration, in the History of the See, for the extensive possessions which, through his interposition, were conferred on his church. *

In addition to the vast wealth, which flowed from his numerous places and preferments, his great interest enabled him to advance his relations to honourable posts. One of his nephews, Alexander, was first made archdeacon of Sarum, next chancellor, and finally, in 1123, raised to the see of Lincoln. His second nephew, Nigellus, was nominated to a prebend in the church of St. Paul's, then to the office of treasurer, and, in 1133, to the see of Ely.

Hitherto we have contemplated the favourable parts of his character: his liberality and magnanimity; his fidelity, diligence, prudence, and integrity. In him we have beheld merit prosperous, and worthy of prosperity. It is painful to reverse the picture, and mark the prevarication, meanness, and selfish ambition, which dishonoured his latter years. Henry the First, having prematurely lost his only son, William, who was drowned, in 1120, was anxious to secure the reversion of his crown to his daughter, Matilda, or, as she is more generally called, from the rank of her husband, the empress Maud. Accordingly, he assembled the states of the realm, to swear fealty to his daughter; and our prelate was not remiss in offering this pledge of attachment. The ceremony was afterwards repeated, by the

^{*} See the Charter of Henry the First. Part 2, ch. 1.

states of England and Normandy. But, on the death of Henry, which happened in 1135, Roger speedily forgot his obligations to his benefactor, as well as his own solemn engagements. He joined in the intrigues of Henry de Blois, bishop of Winchester, to raise to the throne Stephen, earl of Blois; and he essentially contributed to the success of the scheme, by delivering up the treasure, which the deceased monarch had intrusted to his care. He even attempted to justify his tergiversation, under the frivolous pretence, that as Maud had married a second time without the consent of the states, she had thereby forfeited her claims to their allegiance. *

The inducements which had tempted our prelate, into an action so imprudent in itself, and so unworthy of his character, were soon obvious. He experienced from king Stephen the same outward consideration and regard, as from Henry. His advice was received with the most marked respect, and his very wishes anticipated. To an attendant, who probably expressed surprise at such a singular condescension towards a subject, Stephen replied, "By the nativity of God, if he were to ask of me one half of my kingdom, I would grant it him, till this season be past. He shall sooner be tired of asking, than I of giving." The bishop of Ely, his nephew, was again placed in the office of treasurer; and his natural son, Roger, appointed chancellor. Besides other gifts, our prelate himself obtained a grant of lands at Lavington, and the burgh of Malmsbury. At the latter place he displayed his characteristic fondness for building, by commencing a stately castle, like those of Devizes and Sherborne. †

It was, however, impossible for Stephen to feel respect for a man who had been equally wanting in gratitude and duty. The increasing alienation

^{*} Malmsb. Sav. p. 175.

[†] Chapter Records and Will. Malmsb. Sav. p. 181.

of the monarch was quickly discovered, and his jealousy inflamed, by the insinuations of the courtiers. Accordingly, Stephen had no sooner secured himself on the throne, than he determined to ruin a subject, who might exert that power to his detriment, which had been successfully employed in promoting his elevation.

With this view, Stephen called a great council at Oxford, in June, 1139, to which bishop Roger, his son, and two nephews, were summoned. The royal order reached him at Malmsbury, where he was probably employed in superintending his buildings. He was too deeply versed in the wiles of courts, to be ignorant of the danger which awaited him; and alleged ill health, and the infirmities of age, in excuse for his absence. But his plea was not admitted: a message was sent that weighty affairs were in agitation, and that his great experience rendered his counsels absolutely necessary. He feared the consequence of disobedience; but, according to the account given by William of Malmsbury, who was an eye witness, he commenced the journey with melancholy forebodings. As if dreading violence or surprise, he was escorted by a numerous retinue of armed followers.*

On arriving at Oxford, he was received with the most flattering marks of respect. But, by secret contrivance, a quarrel was raised between his attendants and those of Alan, earl of Britanny, in which one of the retinue of the earl was killed, and another dangerously wounded. This affray was made the pretext for executing the plot which had been formed against him. He, with his son and nephews, were called before the king, and ordered to

deliver up their castles. They all complied, except the bishop of Ely, who fled to the castle of Devizes, and prepared for resistance.

Enraged at this contumacy, Stephen hastened to Devizes, carrying with him the bishop of Sarum, and his son, as prisoners. Ely, refusing to yield, the king caused a gallows to be erected; and ordered Roger, the bishop's son, to be immediately executed. The aged prelate supplicated for mercy, and with difficulty obtained a respite, by solemnly promising to taste no food till the fortress was surrendered. But his inexorable nephew suffered him to fast three days, and then submitted with reluctance.

The treasures which Roger had amassed, during a long period of prosperity, fell into the hands of the king. In this castle were found no less than forty thousand marks of silver, besides gold, plate, and jewels. The castle of Sherborne shared the same fate; and the immense treasure, which it contained, swelled the plunder seized at Devizes.

The ingratitude of Stephen towards the bishop of Sarum, and the violence offered to the church, in the person of one of its most distinguished members, alienated even his own brother, the bishop of Winchester. That prelate employed his authority as papal legate, to convene a synod at Winchester, before which he cited the king, to answer for the outrage he had committed. Roger attended; pleaded his cause with all the energy of a vigorous mind; and threatened, if justice was denied, to appeal to the pope. But the arguments and address of Aubrey de Vere, an able lawyer, who appeared on the part of the king, disconcerted the assembly. A pause ensued, and it was agreed to wait the arrival of the archbishop of Rouen, who was to attend the following day. Contrary to expectation, that prelate decided against the disgraced bishops; and the proceedings were terminated

by a declaration of de Vere, that the king would refer the subject to the opinion of the pope. *

Roger, who had calculated on the strenuous support of his order, and had firmly withstood misfortune, while a prospect of redress remained, sunk under his disappointment. Regret for lost power, indignation at the cruel persecutions of a monarch, for whom he had sacrificed his integrity, remorse for his ingratitude towards his deceased benefactor, preyed on his broken spirit, and hurried him to the grave. After suffering a short time under a quartan ague, he died in a frenzy, in December, 1139; a memorable example of that instability of power, and caprice of fortune, which our great dramatic poet has so feelingly described:

"This is the state of man; to-day, he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honours thick upon him:
The third day comes a frost, a killing frost;
And when he thinks, good easy man, full surely
His greatness is a ripening, nips his root,
And then he falls, as I do. I have ventur'd
Like little wanton boys, that swim on bladders,
These many summers in a sea of glory;
But far beyond my depth: my high blown pride
At length broke under me, and now has left me,
Weary and old with service, to the mercy
Of a rude stream, that must for ever hide me."

HEN. VIII. Act 3, Sc. 2.

^{*} Malmsb.—Henry of Huntingdon. Sav. p. 181, 389. Brady's History of England, p. 275.—Lyttleton's Henry II. v. 1, 4to.

4—1142. Steph. 7. JOCELINE.

On the death of Roger, king Stephen endeavoured to procure the election of his chancellor, Philip de Harcourt, dean of Lincoln; but the canons of Sarum rejected the recommendation, and were supported by the bishop of Winchester, who had acquired considerable interest in the chapter, by his defence of the deceased prelate, as well as by his character of papal legate. Unfortunately both for the monarch and his kingdom, this disappointment was not the only effect of his overweening rapacity. brother even prompted Maud to repair to England, and assert her right to The miseries and horrors of this destructive contest are too the crown. well known in our national annals to need a place in local history. Stephen himself fell into the hands of his enemies, and, for a moment, the diadem of Henry seemed fixed on the head of his daughter. When, however, the tide of fortune was turned against Maud, by the intrigues of the bishop of Winchester, and when Stephen was released from captivity, a compromise took place, relative to the vacant see of Sarum. It was conferred on Joceline de Bailul, who is said to have been recommended by the earl of Meulan; but, from his situation as archdeacon of Winchester, there can be little doubt, that he owed his appointment to the prelate, who had taken so unbecoming a part in the late revolutions. Joceline is described by some authors as a Lombard by descent, though, from his name, it is not improbable that he belonged to the great norman family of Bailul.

After the storm of civil war had subsided, Joceline recovered the honours and possessions which had been lost during the preceding troubles. By the interposition of the pope, in 1148, he obtained the restitution of

Cannings and Potterne, belonging to his see, and various dependencies of the cathedral establishment, which had been likewise seized by the empress or her partisans. *

To remove all future causes of dissention with the crown, Joceline, in 1157, renounced the pretensions of his see to the castle and town of Devizes. In return, he obtained the restitution of thirty libratas † of land, and the churches of Westbury, Figheldean, Odhiam, Godalmin, and Bedminster, which belonged to his cathedral. ‡ The castle of Sherborne, another appurtenance of the see, was tacitly relinquished; but recovered at a subsequent period. The custody of the royal fortress of Sarum was, however, again committed by the king to lay hands. §

After the termination of the civil feuds, and the accommodation of all disputes with the king, Joceline naturally looked forward to an interval of tranquillity. But he was reserved for trials of another and severer kind.

The clergy had availed themselves of the different changes of government, since the conquest, and particularly of the recent confusion, to extend

^{*} Deed of restitution from the empress Maud, dated at Faleise, 10th June, 1148-Chapter Records.

[†] A librata of land contained fifty-two acres.

[‡] Chapter Records.

[§] It would be foreign to the present purpose to detain the reader with a long digression on the subject of Old Sarum; but we beg leave to state our doubts whether it was ever private property, before it was granted to the Montacutes, when its importance was much diminished by the increase of the new city. Bishop Roger received it in trust, as a royal fortress, as is evident from the words of Malmsbury, who wrote at the time. "Castellum Salesberiæ, quod Regii Juris proprium esset, ab Henrico Rege impetratum, muro cinctum, Custodiæ suæ attraxerat." Novell. 1. 2." Shortly after the disgrace of this bishop, we again find it designated as a royal fortress, and intrusted to the custody of the sheriff of Wilts. In the 11th, 12th, and 15th of Hen. III, Ela, countess of Salisbury, held it in virtue of that office, as may be seen in Dugdale's Baronage, Art.—Earls of Salisbury. In the Abridgment of the Exchequer Rolls, published by Parliament, v. 1, various entries likewise occur, of similar commissions granted to different persons in the time of Henry III. and Edward I, and II.

their own power and immunities, not only to the detriment of the crown, but to the injury of civil society. Their pretensions had been countenanced by the popes, who were anxious to liberate them from the restraints of temporal government, that their spiritual obedience might be rendered more complete. Their usurpations, at first silent and gradual, were now become rapid and alarming. Not satisfied with abusing the powers of their office, they claimed an exemption from the civil jurisdiction, for the most criminal offences. The clerical character became a protection for every specious of licentiousness; and the history of the short period since the commencement of this reign, displays a black catalogue of their enormities, including extortion, theft, robbery, rapes, and even murder.

A sovereign so vigilant and able as Henry the Second, could not witness these excesses without indignation. From respect, however, for the character of Theobald, archbishop of Canterbury, he adopted no measure which might lead to contention with the clergy; but he formed a resolution to remedy these crying evils on the first vacancy of the see. Accordingly, on the death of Theobald, in 1162, he procured the nomination of the celebrated Thomas à Becket, his chancellor and friend, in whose zeal, attachment, and principles, he reposed full confidence, and in whom he expected to find a powerful supporter.

He was, however, fatally mistaken in his choice. Becket, as aspiring and ambitious as he was flexible and insinuating, had no sooner attained the highest ecclesiastical dignity in the realm, than he felt all the consequence attached to his station. Disdaining to remain the dependent, when he was become almost the equal of the monarch, he evinced a decided resolution to exert his extensive powers; and, in consequence, to maintain the privileges and pretensions of his order.

Henry was conscious of the error into which he had been led by his mistaken partiality; but he did not relinquish his laudable design. After an earnest appeal to the bishops, and even to Becket himself, he summoned a great council of the realm, at Clarendon, in 1164, to devise means for checking the irregularities, and restraining the usurpations of the clergy.

Among those who supported the views of the monarch, we find, with pleasure, the name of bishop Joceline. He not only lamented the misconduct of the priesthood in general, but, from his own experience, he had sufficient cause to condemn those immunities, which were equally contrary to religion, and to public morals. It is related that a priest of this diocese being accused of murder, was delivered up to the bishop, and a demand for justice, preferred both by the royal officers, and the kindred of the deceased. The priest failing to exonerate himself, according to the customs of the time, Joceline applied to the archbishop for advice and direction. Doubtless, to his surprise and indignation, he saw the criminal visited with no heavier punishment than the loss of his benefice, and confinement in a convent for life. He had even the mortification to learn, that this decision was to form a rule in all similar cases. *

With such an example fresh in his recollection, our prelate took a considerable share in the arrangement of the regulations, called the Constitutions of Clarendon, the principal intent of which was to define the immunities of the clergy, and restrain the power of excommunication, which they too frequently abused. But, notwithstanding the obvious necessity of these regulations, the bishops were not easily persuaded to limit the privileges of the clerical order; and they were supported by the

example and exhortations of Becket. At length, however, the instances of the king prevailed over the prelates and nobles; and Joceline united with the bishop of Norwich, and the earls of Cornwall and Leicester, in overcoming the pertinacious opposition of the archbishop. With difficulty they extorted from him an acknowledgment that he accepted those regulations, with fraud, or reserve, and permitted his subordinate bishops to obey them.*

But this compliance was only fallacious. Becket soon disavowed his consent; and testified great contrition for the offence of which he had been guilty, in sacrificing the rights of the church. He readily obtained absolution from the pope, by whom the most material articles were formally condemned, and annulled. †

The detail of this unhappy dispute does not belong to local history. It is sufficient to observe, that the king convened a second council at Northampton, in 1165, for the purpose of mortifying the refractory prelate; and that, consulting rather his indignation and resentment than the dictates of rigid justice, he extorted from the nobles, a sentence of the severest kind against the archbishop, for various offences and irregularities, which were laid to his charge. Becket escaped to the continent, and threw himself under the protection of the pope and the king of France. ‡ The following year he affected to consider his election as uncanonical, and resigned his archbishopric into the hands of the pope, by whom it was immediately restored. He thus not only liberated himself from any remaining obligation to Henry, but obtained an additional sanction to his authority. §

^{*} Hoveden Sav. 493. Gervase Twysd. 1386.-1670.

⁺ Gervase Twysd. p. 1388.

[#] Hoveden Sav. p. 494.

⁶ Gervase Twysd. p. 1397.

During this interval, Joceline again incurred the resentment of the archbishop, by admitting John of Oxford to the deanry of Sarum, contrary to the express injunction of the pope. This act was the more offensive; because the new dean was stigmatised by Becket as a schismatic, and was evidently adverse to the high pretensions of his order.*

The resignation and resumption of the archbishopric were, therefore, preparatory to the chastisement which Becket intended to inflict on Joceline, and those who had incurred his displeasure. On Whitsunday, 1166, he solemnly pronounced a sentence of excommunication against the bishop of Sarum, and Richard de Lucy, as promoters and fabricators of the Constitutions of Clarendon. † In this sentence were afterwards included the bishop of London, and others, who had supported the measures of the king, or disobeyed the injunctions of the primate.

At length, the king found means to obtain a remission of these sentences from the pope; and, after various ineffectual attempts, an accommodation was partly arranged with Becket. But, in the interval, the king caused his son, prince Henry, to be crowned, in order to secure his eventual succession to the throne; and the ceremony was performed in June, 1169, by Roger, archbishop of York, assisted by the bishops of Sarum, London, and several other prelates. ‡ Becket, being apprised of the design, did not fail to procure an injunction from the pope, forbidding such an invasion of the rights belonging to the see of Canterbury. He seemed, however, to be satisfied with an apology from the king; the

^{*} Epistle of Becket to the Pope, Hoveden Sav. p. 505.

[†] Diceto. Twysd. p. 539.-549.

[‡] Hoveden Sav. p. 518. Brompton. Twysd. p. 1060.

accommodation was effected; and, before the close of the year, he was allowed to resume his see.

On his return, the archbishop of York, and the bishop of Salisbury, repaired to Dover, to receive him, and make their peace. But he avoided a meeting, by landing at Sandwich, and immediately notified to them a sentence of excommunication, for their contempt of the papal injunction, and their infringement of his privileges. After in vain soliciting a remission, they appealed to the king, by whose orders they had acted; and hastening into Normandy, laid their complaint before him.* The resentment of the high-spirited sovereign, for this unexpected and insulting provocation, drew from him those hasty expressions, which induced four of his attendants to repair to Canterbury, and to assassinate the turbulent prelate before the very altar. †

The horror which this atrocious act inspired, gave that triumph to the cause of the church, which all the firmness and abilities of Becket could not obtain. When even the crown was compelled to undergo the most mortifying dishonour, it was not likely that the prelates, who had supported its rights, should escape from their share of humiliation. Joceline, accordingly, submitted. After purging himself from his offences towards the deceased prelate, by his own oath, and those of four other persons, he was released from ecclesiastical censures, and restored to his functions, by the cardinal legate, Theodin of St. Vitali. ‡

In 1183, Joceline sought a refuge from the mortifications and troubles of public life, in a cistertian monastery, and died, on the 18th of September

^{*} Hoveden Sav. p. 520. Gervase Twysd. p. 1413.

[†] Gervase Twysd. 1414.

[‡] The original instrument of this absolution is still preserved in the Chapter Records.

the following year. He left a natural son, Reginald Fiztjoceline, who was first archdeacon of Sarum, afterwards bishop of Bath and Wells, and finally, translated to the archiepiscopal see of Canterbury; but died before his confirmation.

5—1189. Ric. I.—1. HUBERT WALTER,

Was born at West Dereham, in the county of Norfolk, and educated under the celebrated chief justice Ralph Glanville. His distinguished abilities and amiable disposition conciliated also the favour of Baldwin, archbishop of Canterbury, by whose interest he was promoted to the deanry of York, and next to the see of Sarum. He accompanied his patrons on their journey to king Richard the First, then in the Holy Land. In their long and dangerous passage, they encountered innumerable difficulties.*

Baldwin dying during the siege of Acre, in 1191, appointed Hubert his executor, a trust which he fulfilled with the utmost fidelity and zeal. He afterwards continued in the camp till the conclusion of this memorable siege.

During the truce of three years, concluded with Saladin, he led a party of English pilgrims to the holy sepulchre. His fame appears to have attracted the notice of the sultan, who desired to see him, and being pleased with his conversation, offered to grant whatever he should ask. Profiting by this indulgence, Hubert obtained permission for two latin priests to officiate, one at the holy sepulchre and the other at Nazareth. ‡

He returned with Richard from the Holy Land. On the unjust detention of his sovereign, by Leopold, duke of Austria, he was dispatched

^{*} Diceto-Twysd. p. 656.

to England, to raise money for his ransom. At the same time, the royal influence was employed with the monks of Canterbury, to procure his election to the vacant see, with much better success than had attended similar applications at former periods. In 1193, the election of Hubert was suddenly effected, and announced, to the surprise and satisfaction of all ranks and orders, who had been accustomed to see the choice of an archbishop, the source of frequent disputes between the monks of Canterbury and the suffragans of the see.

6-1194. Ric. I.-4. HERBERT PAUPER, or POOR,

Archdeacon of Canterbury, was elected bishop of Sarum, on the translation of Hubert. He was ordained priest the 29th of April, 1194, consecrated by his predecessor, the following sunday, and enthroned June 13.

In 1196, he appears as one of the king's justices; and, in 1199, he attended at the coronation of king John. In consequence of the inconveniencies to which his church was exposed, from its confined situation at Old Sarum, and the disputes with the garrison, he held frequent consultations with his clergy, on the subject of removing the see to a more proper place. By his diligence the affair was so far advanced, that a spot of ground was selected for the erection of a new cathedral, and the consent of the king obtained. But the magnitude of the undertaking deterred him from executing his design, until it was frustrated by the troubles which agitated the reign of John, and by the seizure of his estates, when that monarch confiscated the church revenues. Herbert died, May 9, 1217, and was buried at Wilton.

BISHOPS OF SALISBURY.

CHAPTER II.

Bishops of Salisbury, from the foundation of the new Cathedral, to the Reformation. 1217—1560.

7—1217. Hen. III.—1. RICHARD PAUPER, or POOR,

Brother of his predecessor, was a native of Tarrant, Dorset. He was first dean of Sarum, consecrated bishop of Chichester in 1215, and removed to Sarum in 1217.*

His first care on his nomination to this see, was to publish Constitutions for the Government of his Diocese. † Soon afterwards, he executed the plan formed by his predecessor, for removing the see from Old Sarum; and, in 1220, he commenced the present cathedral. ‡ About the same period, he founded a monastery at Tarrant; for it is named in a deed, as early as 1220.

In 1228 he was translated, by a papal bull, to Durham. "He was," says Godwin, "a man of rare learning in those times, and of notable

^{*} The earliest Parliamentary Writ on record was directed to Bishop Poor—Selden's Titles of Honour, p. 585.

[†] Constitutions of Richard, bishop of Sarum, about 1217.—Labbe and Cossart Concilia—T. 11. p. 1. p. 246.

[‡] Of this transaction an account will be given in Part 2, ch. 1.

integrity for his life and conversation." Perceiving the approach of death, he caused the people to be assembled, and from the pulpit addressed them, in a pious discourse, desiring them to mark well his exhortations, as he was shortly to be taken from them. The next day he did the same, bidding them farewell, and requesting the prayers and forgiveness of those whom he had offended. The third, he sent for his particular acquaintance; and, calling together his family and servants, distributed among them his last benefactions. He then tenderly dismissed each individual; and, having arranged his temporal affairs, betook himself to prayer. In this act of devotion he gave up the ghost, April 15, 1237. *

If we may judge from the character of different manuscripts belonging to the establishment, bishop Poor caused the antient charters, and other documents, to be transcribed and arranged, and made some additions to the library. The narrative of William de Wanda, which was drawn up under his auspices, is probably the earliest historical record of the transactions relative to our church. It was evidently intended as an imitation of our monastic chronicles; but, after the death of de Wanda, was discontinued.

8—1229. Hen. III.—14. ROBERT BINGHAM,

A canon of Salisbury, succeeded Poor, about christmas 1228, and was consecrated at Wilton, by the bishops of Bath and Worcester, in May 1229. He diligently forwarded the works of his cathedral; but left it

^{*} Matt. Paris. p. 370. As some doubt has been entertained respecting the place of his interment, we shall reserve our remarks on that subject for the description of the monument, in Salisbury cathedral, which is supposed to have covered his remains.

incomplete. Availing himself of the charter granted by Henry the Third, he built a bridge at Harnham; and by changing the direction of the western road, which before ran through the village of Bemerton * to Old Sarum, he essentially contributed to the improvement of the new city. He died November 3, 1246, after filling the see twenty years, and was buried on the north side of the choir. Bishop Bingham is regarded as the founder of the hospital of St. Nicholas.

9—1247. Hen. III.—32. WILLIAM of YORK.

To gratify the king, the canons chose William of York, who had been rector of Eton, and was then provost of Beverley, and in high favour at court. Indeed, according to Godwin, he was "a courtier from his child-hood, and better versed in the laws of the realm, which he had chiefly studied, than in the laws of God." He was consecrated at Wilton, by Fulco, bishop of London, July 10, 1247.

Like his predecessor, he made great exertions for the completion of his cathedral, and nearly brought the work to a conclusion. He died, March 31, 1256, and was buried near the altar of St. John,† on the south side of the choir.

10—1256. Hen. III.—41. EGIDUS, or GILES DE BRIDPORT,

Dean of Wells, was at Rome when elected, and was consecrated March 11,

^{*} This was originally the roman way from Dorchester; and, within the memory of persons lately living, the track it pursued was called the old London road.

[†] Notes on the Oxford edition of Godwin.

1256. He possessed sufficient interest with the pope to obtain licence for holding his deanry in commendam.

The cathedral being finished, on his elevation to the see, he hallowed or dedicated it, with great solemnity, September 20, 1258. At this ceremony a numerous concourse of prelates, nobles, and other distinguished personages attended, and were all magnificently entertained by the bishop. Bishop Bridport founded the College de Vaulx, or de Valle, near Harnham bridge, in 1260. Dying December 13, 1262, he was buried on the south side of the choir.

11-1263. Hen. III.-47. WALTER DE LA WYLE,

Canon and sub-dean of Sarum, was appointed bishop, April 10, 1263, and consecrated May 27. He founded the collegiate church of St. Edmund, for a provost, and twelve secular canons. After filling the see nearly eight years, he died, January 3, 1270, and was buried in the aisle, at the north end of the principal transept.

12—1270. Edw. I.—2. ROBERT DE WICKHAMPTON,

Dean of Salisbury, was elected bishop soon after the decease of Walter; obtained the royal assent March 6, 1270; and was confirmed, by the monks of Canterbury, during the vacancy of that see. This act was, however, warmly resented by the bishops, as an infringement of their right: they not only refused to consecrate the prelate elect, but appealed to the college of cardinals, the papal chair being also vacant. After a suit, which continued four years, judgment was given in favour of the monks, and Robert

was consecrated in 1274. In 1278, becoming blind, he was assisted by a coadjutor. He died, April 24, 1284, and was buried in his cathedral.*

13—1284. Edw. I.—12. WALTER SCAMMEL.

Within the space of five years the see was filled by five prelates. The second was Walter Scammel, originally dean, who received the temporalities August 10, 1284, and was consecrated at Sunning, October 22. He died October 25, 1286. This prelate gave several manuscripts to the church and library.

14—1287. Edw. I.—15. HENRY DE BRAUNDSTON,

Dean of Salisbury, was consecrated at Canterbury, in 1287, but died February 12, 1288.

15. Edw. I.—15, 16. LAWRENCE DE HAWKBURN.

After the death of Braundston, the canons assembled to chuse a successor. A double election took place; one party nominating Lawrence de Hawkburn, prebendary of Ruscomb, the other William de la Corner, prebendary of Highworth, a man of considerable authority, and member of the king's council. Edward the First being abroad, Hawkburn passed over to the continent, to obtain his assent, and returned to Canterbury for

^{*} Godwin observes, that in 1280, his cathedral was new hallowed by Boniface, archbishop of Canterbury; but as Boniface died ten years before, this consecration is probably mistaken for the former in 1258.

consecration. But he was seized with an illness, which carried him to the grave in a few days, and was buried at Canterbury.

16—1289. Edw. I.—17. WILLIAM DE LA CORNER

Was then unanimously chosen, in a chapter held on the morrow after the feast of St. Clement.

He received his temporalities February 26, was consecrated at Canterbury, March 16, 1289, and died in 1291.

17—1291. Edw. I.—20. NICHOLAS LONGSPEE,

Son of William Earl of Salisbury, natural son of Henry the Second, by Ela, daughter of William Fitzpatric, earl of Salisbury. He was first treasurer of the church; chosen bishop, soon after the death of William de la Corner, at a very advanced age; and consecrated at Canterbury, March 16, 1291. He died in 1297, and his remains were deposited in the Lady Chapel.

18-1297. Edw. I.-26. SIMON DE GANDAVO, or GHENT,

Is supposed to have derived his name from the place of his nativity, but in reality was born at Westminster. He was elected August 2, 1297, received the temporalities on the 10th, and was consecrated October 20. This prelate was a profound divine, and drew up those statutes by which the church is still governed. He died March 31, 1315.

19—1315. Edw. II.—9. ROGER DE MORTIVAL,

Son of Ankeline de Mortival, lord of Nowesley, Leicestershire, was dean of Lincoln. He was elected in June 1315, received the temporalities in July, and was consecrated September 28. Dying March 14, 1329, he was buried in his cathedral.

20—1329. Edw. III.—3. ROBERT WYVIL.

This prelate, who derived his name from Stanton Wyvil, Leicestershire, the place of his birth, succeeded to the see, by the interest of Edward the Third's queen with the pope. According to Walsingham, he was so illiterate, and so little favoured by nature, that had the pope seen him, he would never have been raised to so high a dignity.

One of the most remarkable events of his life was his contest with William de Montacute, earl of Salisbury, for the recovery of the castle of Sherborne. This fortress had been withheld from the see of Sarum since the disgrace of bishop Roger. In 1337 it was granted by Edward the Third to William de Montacute, in return for the service which that nobleman had rendered in the overthrow of Mortimer, the favourite of queen Isabella; but as the claims of the see had never been renounced, bishop Wyvil profited by its transfer into private hands, to bring a writ of right for its recovery. The question was referred to a trial by single combat. At the time appointed, the bishop brought his champion into the lists, habited in white, and a surcoat, emblazoned with his arms; the champion of the earl was armed and apparelled in a similar manner. But when they were

preparing to engage, a royal order was brought to defer the trial till another day. In the interval a compromise was effected, apparently by the interposition of the king; and the earl restored the castle to the see, on the payment of 2500 marks.* Bishop Wyvil also recovered the Chace of Bere, or Bishop's Bere, which was forfeited for some trespass, or offence. † These transactions were deemed of sufficient importance to be commemorated on his monument. ‡ There is also great reason to conclude that the spire was begun under his auspices. §

This prelate died in the castle of Sherborne, September 4, 1375, and was buried in the choir of his cathedral, near the throne.

21—1375. Edw. III.—49. RALPH ERGHUM.

On the death of Wyvil, John de Wormenshal, canon of Salisbury, was elected by the chapter, and received the royal confirmation November 12, 1375; but the pope disapproved the choice, and nominated Ralph Erghum, doctor of laws, probably a foreigner, who was consecrated at Bruges, in Flanders, December 9, 1375. He had scarcely taken possession, before he attempted to infringe the liberties of the church. His pretensions were resisted by the dean, Thomas de Montacute, and the chapter; and the cause, which was first referred to the king, and afterwards to Rome, continued pending till after he quitted the see.

^{*} The deed of this arrangement is still extant in the Chapter Records.

[†] The deeds on this subject are likewise preserved among the Records of the Chapter.

^{*} See Account of the Monuments.

[§] See Part 2, ch. 3.

^{||} Chapter Records—Coman Register.

At this period, the errors, abuses, and usurpations of the roman church, awakened general discontent against that mental bondage to which the christian world had long been reduced. The lofty pretensions of the clergy began to be questioned, both by the parliament and the nation; and Wickliff had called forth that spirit of inquiry, which ceased not to operate till it produced the reformation. In such circumstances, our prelate, who wanted neither pride of character, nor attachment to the head of the church, acted a conspicuous part; and he was one of the council at Oxford, before whom Wickliff was summoned, in 1382, to answer for his offensive positions with regard to the authority and pretensions of the pope.

After a considerable period of contention with the chapter, bishop Erghum was translated to the see of Bath and Wells, September 14, 1388.*

In 1 R. II, bishop Erghum obtained the royal licence to crenellate, or fortify, his mansions at Sarum, Bishop's Woodford, Sherborne, Chardstock, Potterne, Cannings, Ramsbury, Sunning, and in Fleet-street, London. †

22—1388. Ric. II.—12. JOHN WALTHAM,

Master of the rolls, and keeper of the privy seal, was chosen on the translation of Erghum, and consecrated September 20, 1388, with extra-

^{*} Some authors attribute to him the establishment of an hospital of St. Michael's, near Salisbury; but this is evidently a mistake for that of St. Nicholas. It has also been imagined, that the Poultry Cross was built either by one of the Montacutes, or by a person of the name of Lawrence, at the injunction of Bishop Erghum, in expiation for some insult to the Host, when carried in procession. The age and intent of this structure may be a subject of enquiry; but it was erected before the time of bishop Erghum; for it is mentioned in a deed, dated November 8, 1335, conveying two tenements in the market-place, to the dean and chapter, as "The High Cross, where poultry is sold."

[†] Tanner Notitia Monastica. Wilts. art Salisbury. Note.

ordinary ceremony, the king himself being present, as well as many illustrious personages, and a vast concourse of people.* In 1391, he was made treasurer of England, and held that office till his death.

In July 1390, he refused to submit to the visitation of William Coventry, archbishop of Canterbury, and a sentence of excommunication was in consequence pronounced against him; but after a dispute of three days, he was persuaded to submit, and an accommodation was effected by the mediation of William Montacute, earl of Salisbury. †

His death took place in September 1395. Richard the Second admitted him to the honours of interment among the kings, at Westminster, near Edward the First.

The author of the Antiquitates Sarisburienses conjectures, that during the time of bishop Waltham, the principles of Wickliff had penetrated to our city; and that, unawed by the presence of their bishop, the inhabitants began to frequent conventicles, in which the obnoxious doctrines were promulgated. In proof of his opinion, he cites a record, stating that the mayor and commonalty had been compelled to promise obedience to the decrees of the episcopal court, and to offer their aid in the suppression of such unlawful meetings.

A short time before his death, this prelate obtained the privilege of a fair for Southbroom, near Devizes, Salisbury, Ramsbury, Marlborough, and Bockingham, Berks. He received a grant of free manor for his possessions of Lavington, Potterne, and Woodford. ‡

Same !

^{*} Chapter Records.

[†] Chapter Records.

[‡] Calend. Rot. Chartarum. t. 1. p. 192.

23—1395. Ric. II.—19. RICHARD METFORD.

Though of obscure birth, appears to have acquired the favour of Richard the Second, and to have been appointed prebendary of Charminster and Bere, as well as canon of Windsor. In the parliament called the wonderful, he was exposed, like the other royal favourites, to the persecution of the barons. Being a priest, he escaped the fate of the laymen, many of whom were put to death; but he was imprisoned, for a considerable period, at Bristol. On the change of affairs, he obtained his release, and was rewarded for his sufferings with the see of Chichester.

In 1395 he was translated to Salisbury, and received his temporalities in January following. He died, in his mansion of Potterne, May 3, 1407, and was buried in his cathedral, in the aisle, on the south side of the principal transept. By his testament he left legacies to the members of the different ecclesiastical establishments in the city, who assisted at his obsequies.* He granted also a small annual sum for the reparation of the spire.

24—1407. Henry IV.—8. NICHOLAS BUBWITH,

Prebendary of Charminster and Bere, archdeacon of Dorset, and afterwards bishop of London. He was translated to Salisbury, by a papal bull, in July, 1407. In October following, he was removed to the see of Bath and Wells. He filled the office of treasurer of England.

^{*} Chapter Records-Vyring Reg. See Part 2, ch. 3.

25—1407. ROBERT HALLAM.

This prelate studied at Oxford, became prebendary of Bitton, and was afterwards archdeacon of Canterbury. In 1403 he was nominated chancellor of the university. He was first designated for the see of York, by a papal bull; but soon afterwards was nominated bishop of Salisbury, and received the temporalities, August 13, 1407. He is said to have been made a cardinal, June 6, 1411. Repairing to the council of Constance, he died in the castle of Gotlieb, September 4, 1417. He was buried in the cathedral of Constance; and his funeral was honoured with the presence of the emperor.

Bishop Hallam granted to the mayor and citizens of Salisbury leave to hold lands of 80/l. sterling annual value. *

26—1417. Hen. V.—5. JOHN CHANDLER

Received his education at New College, Oxford, became prebendary of Netherbury, and afterwards dean of Salisbury. The papacy being void at the death of bishop Hallam, the chapter had the power of a free election, and fixed their choice on their dean. He was approved by the king, and consecrated December 12, 1417. He filled the see ten years, and, as the Records shew, governed his church and diocese with equal vigilance and ability. Dying in 1427, he was buried in his cathedral.

^{*} Chapter Records.

27—1427. Hen. VI.—6. ROBERT NEVILLE.

On the death of bishop Chandler, the king granted the usual leave of election July 19, 1426. The canons, in a chapter held September 26, chose their dean, Dr. Simon Sydenham, by acclamation, and enthroned him on the high altar. They announced their choice to the king, and dispatched a letter to Rome, containing a warm eulogium on the virtues and learning of the prelate elect; and laying particular stress on the almost miraculous unanimity which had attended his nomination. But pope Martin the Fifth treated this transaction as an infringement of his privileges, and by a bull, dated July 7, 1427, appointed to the see Robert Neville provost of Beverley.*

This prelate was son of Ralph Neville, earl of Westmoreland, and had received his education at Oxford. He obtained his temporalities October 10, and was consecrated October 12, 1427. In January 1437, he was translated to Durham. He is the reputed founder of Sunning monastery, which, when suppressed, was estimated at the annual value of $682l.\ 14s.\ 7d.\frac{1}{4}$.

28—1438. Hen. VI.—16. WILLIAM AYSCOUGH,

Son of Robert Ayscough, of Potgrange, in Yorkshire. He was made successively doctor of laws at Cambridge, guardian of the hospital of St. Michael, and secretary to Henry VI. Dr. Ayscough was raised to this see by papal provision, received his temporalities July 13, 1438, and, on the

^{*} Chapter Records. In the preceding page the date of Bishop Chandler's death is mis-printed. It should be 1426.

20th, was consecrated in the chapel at Windsor, of which he was canon. He was the first bishop who held the office of confessor to the king.

After he had filled the see twelve years, the memorable rebellion under Jack Cade broke out; and the commotion rapidly spread to every part of the kingdom. His tenants were inflamed by the spirit of insurrection, and crowded to his residence, at Eddington, June 29, 1450, at the moment when he was celebrating mass. Regardless alike of the place and of his character, they dragged him from the altar to a neighbouring hill. While on his knees in prayers, his brains were dashed out, his body was stripped, and his shirt torn into rags, as bloody trophies of vengeance. The insurgents concluded this tragedy with plundering his mansion, and carried away 10,000 marks in money. The pretext assigned for the outrage was his employment at court, and consequent absence from his diocese. His mutilated remains were interred in the neighbouring house of Bons Hommes.

By his Register, it appears that the doctrines of Wickliff had continued to spread, not only among the laity but even among the clergy.*

29—1450. Hen. VI.—28. RICHARD BEAUCHAMP,

Son of Sir Walter Beauchamp, and grandson of John Lord Beauchamp, of Powick, was doctor of laws at Oxford, and successively made archdeacon of Suffolk, and bishop of Hereford. Having filled that see about two years, he was translated to Salisbury, and received his temporalities October 10, 1450.

After his preferment to Salisbury, he was engaged in various diplomatic missions. The king appointed him embassador to the duchess of Burgundy,

^{*} Bishop's Records.

in 1458, and commissioned him to conduct the treaty of marriage between his sister Margaret and Charles duke of Burgundy, and to establish a free intercourse with Burgundy, in 1467 and 1468. About the same period he obtained the privilege of free chace in the forest of Bishop's Bere. In 1471 he was one of the conservators of the truce with the duke of Britanny. In March 1477, he was installed dean of Windsor, an office which attached him more nearly to the person of the sovereign.

Edward the Fourth having determined to rebuild St. George's Chapel at Windsor, constituted our prelate master and surveyor of the works. With what diligence and success he performed this office we may judge from his appointment as chancellor of the garter, for the solemnities of which order that edifice was designed. He was, indeed, justly considered as the Wickham of his age. He built the great hall of the Episcopal Palace at Salisbury, and erected a chapel, on the south side of the Lady Chapel, to receive his remains.

He died before November 4, 1481, for that day the chapter deliberated on the choice of his successor. His will is dated at Salisbury, October 16. He directs his body to be buried in the middle of the chapel newly erected, or in a chapel elsewhere in the church, by him built, as his executors might appoint. He bequeaths all his lands and tenements in England to endow a chantry for four chaplains to celebrate, in the said chapel, with preference to his faithful servant, Robert Hunt. To the king, his great and sumptuous bible. To Sir Richard Beauchamp, Knight, his nephew, his interest in the manor of Standlynch, with all its stock. To his servants, suitable maintenance, and half a year's wages. He appoints as his executors, John Morton, bishop of Ely; Richard Beauchamp, his nephew; Thomas Vaughan, and Roger Tocotes, Knights; John Cheney, Esquire of the

king's body; Thomas Beauchamp, his cousin; Master Hugh Parry; John Emwall; Ralph Hethcote; Roger Holes; and Richard Newport.*

30—1482. Edw. IV.—22. LEONEL WOODVILLE,

Son of Richard earl Rivers, and brother of Elizabeth queen of Edward the Fourth. He was chancellor of Oxford, prebendary of Charminster and Bere, and, in 1479, was made dean of Exeter. In 1482 he was nominated to this see, and received his temporalities March 28. He had the mortification to witness the downfall of his family, and the persecution of his friends, on the usurpation of the crown by Richard the Third; and still more the execution of his brother-in-law, Henry duke of Buckingham, who, being betrayed into the hands of the tyrant, was beheaded in the Market-place of Salisbury, November 2, 1483. Bishop Woodville is supposed to have fallen a victim to grief and chagrin at this melancholy reverse of fortune. His remains probably repose under an altar tomb, surmounted with a canopy, in the style of his age, at the entrance into the north aisle of the choir.

31—1484. Ric. III.—2. THOMAS LANGTON,

Doctor of laws, was removed from St. David's to Salisbury, by a papal bull, in 1484, and translated to Winchester in 1493. He was active in

^{*} Gough's Sepulchral Monuments, v. 2, p. 272.

Ashmole imagined that he was buried at Windsor, and the late editor of bishop Godwin fell into the same error. Both were deceived by the inscription there, which they mistook for an epitaph; but the contrary was proved by the discovery of his bones and episcopal ring, during the late alterations in Salisbury cathedral. His remains were then removed into the nave of the church.

the suppression of the reformed doctrines, which were hourly gaining ground. In 1485 he condemned six men, at Salisbury, for heresy. *

32—1493. Hen. VII.—9. JOHN BLYTHE,

Second son of William Blythe, of Leeds, and brother to Geoffry, bishop of Litchfield. He was master of the rolls, warden of King's Hall 1488, and February 23, 1493, consecrated bishop of Salisbury. The following year he was made chancellor of Cambridge. He died August 23, 1499. This prelate lies buried at the entrance to the chancel; but his monument was removed during the alterations to the north end of the principal transept.

33—1500. Hen. VII.—16. HENRY DEANE

Was brought up at the university of Oxford, and became abbot of Lanthony Abbey, Monmouthshire. About the time when Perkin Warbeck first personated Richard duke of York, he was appointed, by Henry the Seventh, chancellor of Ireland, and by his vigilance and care prevented the pretended prince from gaining a footing in that country. For this important service the king promoted him to the see of Bangor. At his accession he found his see much impoverished by the negligence of his predecessors. He therefore actively exerted himself in recovering various lands which they had alienated, and repaired the cathedral church and palace, which had been burnt in the time of Henry the Fourth, by Owen Glendower. In 1500 he was removed to Salisbury. The year following he received from

^{*} Antiq. Sarisb. p. 100.

Henry the Seventh the great seal, on the death of Morton, archbishop of Canterbury; and shortly after, was advanced to the vacant archiepiscopal chair. He died of the plague, at Lambeth Palace, February 15, 1502. His body was conveyed to Feversham by water, with great ceremony; and from thence to Canterbury, where it was deposited in the middle of the place called the Martyrdom.

34—1502. Hen. VII.—17. EDMUND AUDLEY,

Descended from the noble family of the Audleys, was, in 1472, made canon of Windsor; and in 1480, bishop of Rochester. In 1492 he was translated to Hereford, and in 1502 to Salisbury. From gratitude to the place of his education, he built the choir of St. Mary's church, Oxford, as well as the library over the Congregation House. He died at Ramsbury, August 23, 1524, and was interred in an elegant gothic chapel, which he had erected on the north side of the choir of his cathedral. At Hereford he built a similar chapel; where it is supposed he meant to have been buried, had he died in that see.

35—1524. Hen. VIII.—16. LAURENCE CAMPEGGIO,

Was born at Bologna, in Italy, and for a time studied the law. Having embraced the ecclesiastical profession, he was nominated bishop of Feltri, and one of the auditors of the rota. Campeggio was next made cardinal of St. Thomas, and then of St. Anastatius, June 21, 1517. In 1524 he became bishop of Salisbury, by the papal provision. In 1528 he was united with Cardinal Wolsey, in a commission to examine the reasons produced

by Henry the Eighth for a divorce from his queen, Catharine of Aragon. This dangerous office proved the cause of his disgrace; for, as Henry was eager to bring the cause to a speedy decision, while the commissioners were compelled to allege excuses for delay, Campeggio was deprived of his see by act of parliament, in 1534, when Wolsey was disgraced. After the loss of his english preferments, he retired to Rome, and dying in August 1539, was buried in the church of our Lady, beyond the Tyber.

The power of the roman see, which had been gradually weakened by the progress of the reformed doctrines, was now deeply shaken by the resentment of Henry the Eighth. But the change was not yet complete, as well from the deep rooted prejudices of the king as from the attachment of a great part of the clergy to the antient worship. The transactions of this reign may therefore be considered as a vigorous, though not a decisive contest, between the two churches. Amidst the strange and inconsistent regulations which marked the capricious policy of Henry, many of every denomination sealed their faith with their blood; and many shewed how far the weakness of human nature will sometimes triumph over the firmest conviction of the truth. With the latter we are concerned to rank the succeeding prelate, though it is but just to acknowledge his eminent services in promoting the reformation.

36—1535. Hen. VIII.—26. NICHOLAS SHAXTON,

Doctor of divinity, president of Gonville Hall, Cambridge, and treasurer of Salisbury. Being a friend to the reformed doctrines, and a dependant of Cromwell, Dr. Shaxton was made bishop of this see, on the deprivation of Campeggio, and consecrated in St. Stephen's Chapel, Westminster,

April 11, 1535. In the convocation of 1536 he was among the prelates who supported the king in his opposition to the papal authority. * Soon after, he alienated his protector, Cromwell, in consequence of some dispute, in which he was engaged with the abbot of Reading, as well as with the mayor of Salisbury. As our prelate was a man of a warm and haughty temper, it is probable that the mortification which he experienced from the minister, provoked him to oppose the measures of the king. In 1538 he joined with seven other bishops in the opinion given concerning the king's supremacy; yet, in the following year, he, with Latimer, bishop of Worcester, resigned their sees, from unwillingness to approve the law of the six articles, by which Henry attempted to impose his own principles on the consciences of his subjects. They were, however, disappointed in their hope of conciliating so violent and domineering a prince, by withdrawing from their stations; for no sooner had they presented their resignations than they were charged with having spoken against the six articles, and committed to the Tower. After a long imprisonment, Shaxton was again accused, in 1546, of denying the real presence. + He was delivered over to the rigour of the law, and condemned to be burnt. But though he firmly endured the hardships of confinement, his fortitude was shaken by the prospect of the stake. At the persuasion of the bishops of London and Worcester, he abjured his pretended heresy, and received a pardon. With an inconsistency which is but too frequent, he afterwards became a cruel

^{*} His injunctions to his clergy in 1538 are reprinted by Burnet, v. 3. p. 143, and contain some pointed directions with regard to the royal supremacy and the worship of images and relics. They are said in the imprint to have been sold "at the Close Gate in Salisbury."

[†] His words were, that Christ's natural body was not in the sacrament, but that it was a sign and memorial of his body which was crucified. Burnet, vol. 1, p. 349.

persecutor of the reformed. He preached a sermon at the martyrdom of Anne Askew and others, and aggravated their sufferings, by upbraiding them with their obstinacy in the most bitter terms. *

He was made suffragan to the bishop of Ely; and dying at Cambridge, August 4, 1556, was buried in the chapel of Gonville Hall.

37—1539. Hen. VIII.—31. JOHN CAPON,

Doctor of laws at Cambridge, and abbot of Hyde, Winchester, was consecrated bishop of Bangor April 19, 1534. From thence he was translated to Salisbury, in August 1539; and probably owed this appointment to the interest of the roman catholic party; for soon after the check given to the progress of the reformation, by the disgrace of Cromwell, he acted as one of the judges, on an accusation of heresy preferred against four men of Windsor. On the accession of Edward the Sixth, bishop Capon conformed himself to the spirit of the times. He not only did not join the roman catholics, in their attempts to oppose the progress of the reformation, but was even one of the prelates chosen to correct the liturgy. When, however, the accession of Mary restored the ascendancy of the antient religion, he again displayed his natural character. He was one of the judges appointed to try Hooper, bishop of Gloucester, in 1555; and afterwards signalized his zeal in the persecution of the reformed. † This prelate died October 6, 1557, and his remains were deposited in the south part of the choir, near the throne.

^{*} Burnet's Hist. Reform. v. 1. p. 341.

[†] Burnet's Hist. Reform. v. 1 and 2, passim.

PETER PETOW

Was appointed to this see by the pope, July 19, 1557. But the queen, though devoted to her religion, was no less attached to her prerogative; and would not suffer him to take possession. She nominated Francis Mallet, who received his temporalities October 14, 1588. Before his consecration took place, his patroness died; and the accession of Elizabeth gave a decisive triumph to the cause of the Reformation. Soon after this change he was ejected.

CHAPTER III.

BISHOPS of Salisbury, subsequent to the Reformation. 1560—1813.

38—1560. Elizabeth.—2. JOHN JEWEL,

One of the brightest luminaries which the Reformed Church of England has produced, was born at Buden, in the parish of Berinarber, Devon, May 24, 1522. Neither attention nor expence was spared in his education. By the care of John Bellamy, his maternal uncle, he was instructed in grammar learning; first at Branton, under Thomas Stotes; then at South Molton, under Anthony Simons; and finally at Barnstaple, under Walter Bowen. From this school Jewel went to the university of Oxford, in July 1535. At the age of thirteen he was entered at Merton College, under the tuition of John Parkhurst, afterwards bishop of Norwich, by whom he was

made portionist. He seconded the care of his able instructor by his own diligence. Rising at four in the morning, he continued his studies with little intermission till ten at night; and, by his industry and extraordinary capacity, acquired extensive knowledge in most branches of learning.

In August 1539 he was admitted student of Christ Church; and in the following year made bachelor of arts. Being qualified to give instruction, he soon obtained pupils; and performed the office of tutor with equal assiduity and success. As his acute and discerning mind had already detected the errors of the roman church, he instilled his own principles into such of his scholars, as were inclined to investigate the truth, and thus contributed to diffuse the doctrines of the reformed religion. About this period Jewel was appointed lecturer in rhetoric to his college, an office which he filled for seven years with distinguished applause. His lectures were attended by numerous auditors; and, among others, by his former tutor, Mr. Parkhurst, who was proud to witness the success of so promising and favourite a scholar. In 1544 he was made master of arts.

The death of Henry the Eighth, in 1547, relieving the partisans of the reformed doctrines from those apprehensions under which they had hitherto laboured, Jewel shewed more openly his dissent from the church of Rome. On the arrival of Peter Martyr, at Oxford, he was one of his hearers and admirers; and, as he was expert in short hand, he acted as notary in the dispute on the real presence, which that reformer held with Dr. Tresham, Dr. Cheadsey, and Morgan Phillips.

Jewel took the degree of bachelor of divinity in 1550, and greatly edified the university by his sermons. His principles having now become popular, he was presented the same year to the rectory of Sunningwell, near Abingdon.

On the accession of Mary he was one of the earliest victims to the persecuting spirit which then revived. Among the students of his college were many who adhered to the church of Rome, and who were consequently indignant at his success in propagating the reformed doctrines. Without waiting for the order which was expected from the court, they officiously expelled him, for his hostility to the religion which had regained the superiority. He first withdrew to Broadgate Hall, now Pembroke College, whither many of his pupils and friends still resorted to receive his instructions. Yet, notwithstanding his disgrace, his abilities were appreciated and respected; and his elegant pen was employed to draw up the university address to the queen.

The specious professions of the queen and her council, that they would force no man's conscience, induced him to remain at the university, after others, more timid, had withdrawn to places of safety. But he had soon cause to repent his confidence. When the test was offered to the members for subscription, he perceived his danger, and is said to have proceeded on foot to Cleeve, in order to consult his former master and friend, Dr. Parkhurst, with regard to the conduct which he ought to pursue.

As Parkhurst had already fled to London, our reformer returned, disappointed and discouraged, to Oxford. "Being suddenly caught by certain inquisitors, who ordered him, with threats, to subscribe," he yielded to the suggestions of prudence or fear; yet he shewed his reluctance, by exclaiming, as he took the pen, "Must I, too, set down my name? Have you a mind to see how well I can write?" The peril of the moment was thus averted; but he was too conscious of the approaching persecution, to hope for safety. Accordingly he seized the first opportunity to escape, passing on foot, and through bye ways, towards London.

1560—1813. SALISBURY. 61

His constitution, shaken by a sedentary life and the effects of intense study, was too weak to sustain this exertion; and he sunk down in the road, exhausted by fatigue and anxiety. In this situation he was found by Augustin Berner, a swiss, formerly servant to bishop Latimer, who, setting him on a horse, conducted him to the house of Lady Anne Warcope. Here he was concealed for a time, and then conveyed in safety to the metropolis, in the obscure streets of which he obtained a temporary asylum.

Being provided with money, he was assisted by a fellow collegian, Giles Lawrence, tutor to the children of Arthur Davey, who resided near the tower; and privately embarking on board ship, proceeded to the continent. Arriving at Frankfort, he found Dr. Saunders, afterwards archbishop of York, and other persons, voluntary exiles, like himself, on account of religion. The following Sunday he preached a sermon before his fellow sufferers. In the most pathetic manner he bewailed his momentary apostacy, and earnestly implored pardon of God, and the church to which he had given offence. Shortly after, he was invited to Strasburgh, by his friend Peter Martyr, who then kept a species of college, of which establishment Jewel became vice-master.

But a brighter day was now dawning on his native land. Queen Mary dying in 1558, the hopes of the reformers revived, on the accession of a princess who, like themselves, had suffered in the cause of truth; and Jewel, with his fellow exiles, joyfully returned to England. His distinguished merit, and devoted attachment to the reformed doctrines, speedily brought him into notice. He was one of the sixteen divines, who assisted at the celebrated disputation in Westminster Abbey; and the following year he was joined in the commission for visiting the different dioceses, and

and purging them of the remains of the antient superstition. * On the first of January 1560, his merits and sufferings were rewarded with the episcopal dignity, by his elevation to the sec of Salisbury.

As the english church was struggling with deep rooted prejudices, and all the difficulties which assail an infant establishment, the honourable post which our prelate occupied, was neither a tranquil nor an idle office. Two years after he received the mitre, he published, in latin, his masterly "Apology for the Church of England," which is equally distinguished for elegance of style and acuteness of argument. It was speedily circulated throughout Europe, in the different modern languages; and in England was placed in the churches, that it might be publicly read by the people.

In 1665 bishop Jewel attended the queen on her visit to Oxford, and acted as moderator of the divinity disputations, held in her presence.

Aware of the various imperfections which the new system of church government derived from the old, his active mind was incessantly employed in improving the discipline of his diocese. He introduced a complete reform in the cathedral and parochial churches, and even in the ecclesiastical tribunals; and often sat in his own consistorial court. Nor was he less attentive to such branches of the civil administration, as befit the clerical character; for he frequently appeared on the civil bench, as a justice of the peace.

His ordinary mode of life displays the energy, activity, and purity of his character. At four in the morning he rose, and having attended prayers with his family at five, and in the cathedral at six, he devoted the

^{*} Burnet has printed several of his letters, written to the Swiss Reformers, which exhibit a curious picture of the state of the public mind, and shew the difficulties attending the Establishment of the Church of England. Hist. of Reform. v.3.

rest of the forenoon to his beloved studies. After dinner he received suitors of every class; and acted as arbitrator, in the accommodation of disputes. At nine in the evening, he called his servants to account for their conduct during the day; and having again offered up his prayers in the chapel, withdrew to his studies until midnight.

This course of incessant exertion undermined a constitution naturally delicate, and hurried him to the grave, at an age when his church and country might yet have hoped for still higher benefits from his zeal and abilities. He closed a life of singular piety, exemplary virtue, and useful labour, at Monckton Farley, in September 1571, in the fiftieth year of his age; and his mortal remains were deposited in the choir of his cathedral. A funeral sermon was preached on the occasion, by Giles Lawrence, that early friend, who had facilitated his escape from persecution, and who appears to have owed to his attachment, the office of archdeacon of Wilts.

The mind of bishop Jewel was richly stored with extensive knowledge, in various departments of science. In the latin, greek, and italian languages his skill was extraordinary. By constant exercise he had acquired prodigious strength of memory, of which many surprising instances are related by his contemporaries. His person (for no circumstance connected with such a character can be indifferent) was thin, and in his latter years much emaciated, by his studious and laborious habits.

Bishop Jewel built a library, over one side of the cloister, which was furnished with books by his successors. Besides his celebrated *Apology for the Church of England*, he was the author of several works on divinity, which our limits will not permit us to enumerate. *

^{*} Life of Jewel prefixed to his apology-Biographia Britannica-Wood's Athenæ Oxonienses.

39-1571. Eliz.—14. EDMUND GHEAST,

Born at Afferton, Yorkshire, received his education in York school, and became fellow of King's, Cambridge. He was consecrated bishop of Rochester, January 21, 1559. In December 1571, he was translated to Salisbury. He died February 1576, and was buried near bishop Jewel. *

40—1577. Eliz.—20. JOHN PIERS,

Born at South Henxey, near Abingdon, Berks. He received his education at Oxford, was admitted fellow of Magdalen College in 1546, and elected provost in 1548. Entering into holy orders, he became divinity reader, and received the rectory of Quainton, Bucks. He was first a prebendary, and afterwards dean of Chester. In 1570 he was chosen master of Baliol College; made dean of Salisbury in 1572; and in 1576 bishop of Rochester. From thence he was translated to Salisbury. In 1588 he was promoted to the see of York. He died, at Bishop's Thorp, in 1594.†

41—1591. Eliz.—34. JOHN COLDWELL.

After a vacancy of three years the see was filled by John Coldwell. This prelate was educated at St. John's, Cambridge; and took a degree in physic. But turning his studies to divinity, he was made dean of Rochester. In December 1591, he was consecrated bishop of Salisbury. He died in

^{*} Tanner Bibliotheca Britannica, p. 315.

October 1596, and lies buried in the choir. * This prelate was the first married bishop of Salisbury after the Reformation; for Jewel, Gheast, and Piers lived single.

42—1598. Eliz.—40. HENRY COTTON,

Son of Sir Richard Cotton, Knight, comptroller of the household to king Edward the Sixth. He was born at Warblington, Hants; educated at Magdalen College, Oxford; and became chaplain to queen Elizabeth. This honourable situation probably favoured his elevation to the mitre. After a vacancy of two years he was consecrated bishop of Salisbury, November 1598. He died May 7, 1615, in the seventieth year of his age.

43—1615. James 1.—13. ROBERT ABBOT,

The eldest brother of George Abbot, archbishop of Canterbury. He was born at Guildford, in Surry, 1560; and, after receiving his education at the grammar-school of that place, removed to Baliol College, Oxford. He was appointed one of the chaplains to king James; and the royal author was so pleased with his book "De Antichristo" that he ordered it to be reprinted, with his own work on the Revelations. In 1609 he was elected master of Baliol, and the year following nominated, by the king, to a fellowship in his college at Chelsea, † which was founded for the encouragement of polemical divinity.

^{*} Tanner. Bib. Brit. p. 188.

[†] Chelsea College was founded by James the First, for theological disputations, in 1609. But it was converted by Charles the Second to its present purpose, and completed in 1690.

In 1612 he was made Regius Professor of divinity at Oxford; and vindicated the supreme power of kings, against Bellarmine and Suarez. His literary labours were rewarded with the see of Salisbury in 1615. Dying in March 1617, he was buried in his cathedral. He was twice married, and left one son and two daughters.

44—1618. James 1.—16. MARTIN FOTHERBY

Was consecrated April 19, 1618; and died March 11, 1619. He was interred in the church of All Souls, Lombard-street, London.

45—1620. James I.—18. ROBERT TOUNSON.

Born in St. Botolph's parish, Cambridge; was fellow of King's; afterwards chaplain to king James the First, and dean of Westminster. He was consecrated bishop of Salisbury July 9, 1620. He died May 15, 1621; and was buried in Westminster Abbey.

46—1621. James I.—19. JOHN DAVENANT

Descended from the Davenants of Sible Hemingham, Essex, was the son of an eminent merchant, and born in Watling-street, London, 1576. He was educated at Queen's, Cambridge; in 1609 elected Lady Margaret's divinity professor; and in 1614 chosen master of his college. He was one of the divines sent by king James the First to the synod of Dort. On his return, in 1618, he succeeded his brother-in-law, Dr. Tounson, in the see of Salisbury, and was consecrated June 12, 1621. Being a zealous

calvinist, he incurred the royal displeasure by promulgating some heterodox notions, in a discourse on predestination; and was compelled to make his submission before the privy council, for the offence. Dying April 20, 1641, he was buried in the south aisle of the choir of his cathedral. He published some theological works.

47—1641. Charles I.—17 BRIAN DUPPA.

This prelate was nominated to the see at the commencement of one of the most awful revolutions which, till then, had occurred in modern history. The spirit of inquiry which had been called forth by the Reformation, and the general and rapid diffusion of knowledge, which had followed the invention of printing, produced a stupendous effect on the characters and opinions of men. Various causes, which it would be tedious to recapitulate, contributed to rouse the latent principle into action, and to excite an ardent zeal for change, and supposed improvement, in church and state. By a progression, which appears natural and invariable in all human affairs, this zeal produced on one hand the wildest fanaticism, and on the other the most extravagant licentiousness; and these terminated in the establishment of a tyranny, which crushed alike all sects and all parties. The events and consequences of this revolution are traced in our national history: here it is only called to the notice of the reader, as it affected the individuals who for nearly half a century successively filled the see.

Brian Duppa was born at Lewisham, Kent, in 1589; and educated as king's scholar, at Westminster, under Dr. Andrews. In May 1605 he was elected a student of Christchurch, Oxford. He became fellow of All Souls, and chaplain to the earl of Dorset in 1612. After travelling through

France and Spain, he was, on his return, in 1629, raised to the deanry of Christchurch.

In 1634 Dr. Duppa obtained the chancellorship of Salisbury; and in 1638 was presented to the rich living of Petworth, Sussex. About the same period he was appointed tutor to prince Charles and his brother James, and made bishop of Chichester.

Two years afterwards bishop Fotherby died; and Charles the First, who, both from principle and policy, was anxious to maintain the established constitution of the English Church, selected Dr. Duppa to fill the vacant dignity. But the episcopal office was then become the object of peculiar antipathy, to a numerous party who regarded those ceremonies and gradations of rank, which had been prudently retained at the Reformation, as remnants of popish superstition and ecclesiastical tyranny. Our prelate was, therefore, called to a higher see, only to be more directly exposed to the insults of fanatic zeal, and to taste more deeply the bitterness of persecution.

On the suppression of episcopacy, he shared the fortunes, and lightened the sorrows, of his royal master. He attended him during his imprisonment in the Isle of Wight; and is said to have assisted in the composition of the Eikon Basilike, or Portraiture of that prince in his sufferings. This book exhibited the royal martyr in a situation which called forth the most generous sympathies of the human breast; and powerfully contributed to turn the hearts of a misguided people to the cause of degraded royalty.

After the execution of the king, Dr. Duppa lived in retirement at Richmond, until the Restoration, when he was made bishop of Winchester, and lord almoner. He died in 1662, at the age of seventy-three. To the latest hour he possessed the esteem of his royal pupil; for a little before his

death, Charles the Second visited him, and kneeling by his bed-side, desired his blessing. To the cathedrals of Chichester, Salisbury, and Winchester, he left legacies, and erected an hospital in his native place. He published a few devotional pieces; but his greatest works were those of charity.

48—1660. Charles II.—13. HUMPHRY HENCHMAN

Was precentor of Salisbury; and assisted Charles the Second, both with his courage and advice, at the battle of Worcester. On the Restoration he was advanced to this see, and consecrated October 28, 1660. He was translated to London September 13, 1663.

49—1663. Charles II.—15. JOHN EARL,

Born at York, was admitted probationer, and afterwards elected fellow, of Merton College, Oxford. "His younger days," says Wood, "were adorned with oratory, poetry, and witty fancies; and his elder with quaint preaching, and subtle disputes." In 1631 he was one of the proctors of the university, and chaplain to Philip, earl of Pembroke, who presented him with the valuable rectory of Bishopston, Wilts. He was nominated chaplain to the king; and, on the promotion of Dr. Duppa to the see of Salisbury, succeeded as tutor to prince Charles. *

On the fall of monarchy, he retired to Antwerp; but after the Restoration, he experienced the gratitude of his royal pupil. In 1662 he was made dean of Westminster; next bishop of Worcester; and in 1663,

^{*} Wood Ath. Oxon.

translated to Salisbury. He died at Oxford, November 17, 1665, aged sixty-five; and lies interred near the altar of Merton Chapel. He translated the *Eikon Basilike* into latin; and published an ingenious little work, under the name of Blount, entitled " *Micro-Cosmography*."

50—1665. Charles II.—17. ALEXANDER HYDE,

Son of Sir Lawrence Hyde, Knight, of Gussage St. Michael, was born in Salisbury, and educated at Winchester College. After holding, for a time, the situation of fellow of New College, Oxford, he obtained the deanry of Winchester, by the interest of his kinsman, lord Clarendon. Being promoted to this see, he was consecrated at Oxford, December 3, 1665. He died August 22, 1667, aged seventy, and was buried in his cathedral.

51—1667. Charles II.—19. SETH WARD,

The second son of John Ward, attorney at law, at Buntingford, in Hertfordshire. He was born in 1617; and after receiving the rudiments of education in the school of his native town, removed, in 1632, to Sidney College, Cambridge. In 1644, he, in conjunction with Mr. Peter Gunning, Dr. Isaac Barrow, and Mr. John Barwick, drew up a treatise against the Covenant. For this attack on the ruling party, he was deprived of his fellowship. He retired first to the neighbourhood of London, and then spent some time with the celebrated mathematician Mr. Oughtred, at Albury, where he improved himself in the abstruse sciences. Afterwards he removed to the family of Ralph Freeman, of Aspenden Hall, whose children he instructed. On the expulsion of Greaves from the Savilian

professorship of astronomy at Oxford, he was appointed successor in the office. In 1657 he was chosen principal of Jesus College; but his election was frustrated by the interposition of Cromwell. He was elected president of Trinity College in 1659; but, at the Restoration, he resigned his office, and obtained the rectory of St. Lawrence Jewry, by the gift of king Charles, with the precentorship of the cathedral of Exeter. Dr. Ward was one of the founders, and, for a time, second president of the Royal Society.

In 1661 he was made dean of Exeter. In this situation, having ingratiated himself with the neighbouring gentry, and particularly with Monk, earl of Albermarle, they procured his nomination to that see, in 1662. He immediately exerted himself to remedy the disorders occasioned by the great rebellion. As the leases held under his see had expired, he obtained considerable sums for renewals; and expended no less than 25,000*l*. in repairing and beautifying the cathedral.

Being removed in 1667 to the see of Salisbury, our prelate displayed the same public spirit as at Exeter. He founded, near the Close gate, a respectable retreat for the widows of clergymen, which he called The College of Matrons. "I have often," observes his biographer, "heard him express his dislike if any one called it an hospital; 'for,' said he, 'many who enjoy it are well descended, and have lived in good reputation. I would not have it said of them that they were reduced to an hospital; but retired to a college, which has a more honourable sound." His hospitality was unbounded; and his liberal table was always open to his brethren of the clergy who visited Salisbury.

Bishop Ward instituted at Christ's Church College, Cambridge, six scholarships, enjoying the same privileges as those of the old foundation. At Buntingford he built an hospital for ten poor aged persons, and endowed

it with a competent maintenance. He also augmented the stipend of the minister and schoolmaster in that town.

In 1683 he was engaged in a contest with his dean, Dr. Peirce, relative to the power of bestowing prebends, in consequence of his refusal to confer one on the son of the dean. Dr. Peirce published a curious and learned tract, in which he endeavoured to deprive the bishop of the disposal of any, by asserting the king's sovereign right. The affair was determined against the dean by the ecclesiastical commissioners; but the agitation and exertions of the bishop, while the cause was pending, produced a deplorable effect on his health and understanding.

In the latter years of his life, bishop Ward was deprived of his faculties, and died January 6, 1689, a melancholy instance of weak mortality. He was not only admirably skilled in mathematics, but also in all kinds of polite literature; and "he was," as Burnet has observed, "one of the greatest men of his age." He wrote a Discourse on the Being and Attributes of God, and some sermons, besides several treatises on mathematical subjects. He was buried in his cathedral.*

At the solicitation of bishop Ward, Charles the Second restored to this see the Chancellorship of the Garter, which since the deprivation of Campeggio had remained in lay hands.

52—1689. William III.—1. GILBERT BURNET

Descended from an antient family in the shire of Aberdeen, was born at Edinburgh, September 18, 1643. He was instructed in the rudiments of

^{*} Pope's Life of Bishop Ward.

1560—1813. SALISBURY. 73

learning under the care of his father. Having acquired a competent knowledge of the latin tongue, he was sent, at the age of ten, to the university of Aberdeen, where he perfected himself in greek, and passed through the common course of logic and philosophy with applause. Before he was fourteen he took the degree of master of arts, and applied himself to the study of the law. In conformity with the wishes of his father, he afterwards turned his views to the church, attached himself to divinity, and employed his leisure hours in the study of history.

At the age of eighteen he passed through the customary probation, and was admitted to preach. He received the offer of a benefice from his cousin, Sir Alexander Burnet; but declined it, from a consciousness that he was too young to undertake the cure of souls. Devoting himself, however, to the clerical profession, he took for his model Mr. Nairn, minister of the Abbey Church at Edinburgh, a preacher highly admired for accuracy of style, strength of reasoning, and sublimity of thought. Afterwards he attracted the notice of bishop Leighton, one of the newly consecrated prelates for Scotland, and under his superintendance studied the primitive writers of the church. The assistance of a third friend, Mr. Charters, contributed also to increase his knowledge in other branches of literature.

In 1663 he repaired to England, visited the two Universities, and received much attention from Dr. Cudworth, Dr. Pearson, Dr. Burnet, Dr. More, and other celebrated characters. He then passed over to Holland, and established his residence at Amsterdam, where he studied hebrew, under the instruction of a learned jew. After a short visit to Paris, he returned to his native country; and being nominated to a benefice, by the gift of Sir Robert Fletcher of Saltoun, he was ordained priest, in 1665, by the bishop of Edinburgh.

Amidst the violent disputes between the episcopalians and presbyterians, with which Scotland was then agitated, Burnet encountered many mortifications. He rose, however, in public esteem, and was elected professor of divinity in the university of Glasgow, "where he continued," says his biographer, "four years and a half, with no small exercise of his patience."

During this period he became acquainted with the duchess of Hamilton, an incident which produced important consequences in his subsequent life. At her instigation he undertook to compile the Memoirs of the Dukes of Hamilton, who bore so important a share in the administration of Scotland. His researches enabled him to render considerable service to his noble patroness, and made him known at the British Court. A vacant scottish bishopric was offered to him; but as the mitre then presented few attractions, he declined the honour.

Soon after his return to Glasgow, he espoused lady Margaret Kennedy, daughter of the earl of Cassilis, who lived in great intimacy with the duchess of Hamilton. As there was some disparity in their ages, he was anxious to prove that the match was not prompted by interest or ambition; and the day before the marriage, presented her with a deed, renouncing all claim to her property.

In 1673 he revisited London, to obtain a licence for publishing his Memoirs of the Dukes of Hamilton. This journey again brought him into notice. He was courted as an adherent of the house of Hamilton; nominated one of the royal chaplains; and honoured with frequent interviews by Charles the Second, and James duke of York. Of these opportunities he availed himself to rouse the gay and licentious monarch to a sense of religion, and to recommend to his bigotted brother, the pure worship and sound doctrines of the Church of England. He soon experienced the

ordinary fluctuation of court favour. His honest remonstrances alienated both the royal brothers; while his interference in politics drew on him the blame of some miscarriage in the designs of the government. He was struck from the list of chaplains; and having reason to fear for his safety, if he returned to Scotland, he fixed his residence in London. The court, however, opposed his establishment; and it was with difficulty that he obtained the post of preacher of the Rolls, by the gift of the master.

As the principles of the king and duke of York awakened the strongest apprehensions, lest attempts should be made for the restoration of the Roman Catholic religion, Burnet distinguished himself, with the learned Stillingfleet, and other protestant divines, in defending the principles of the English Church. With this view he undertook the History of the Reformation, the first volume of which was published in 1679. Appearing at the moment when the nation was agitated by the discovery of the gunpowder plot, it produced no ordinary sensation, and procured for the author a vote of thanks from both houses of parliament. This encouraged him to complete the second volume, which was equally approved.

Amidst the great party contentions of the period, when every day was expected to produce some awful change in church or state, it was not possible for a man of character and talents; connected with the different political leaders, to abstain from all interference in public transactions. Though courted by the ministry, he maintained his attachment to the earl of Essex, lord Russel, and the party in opposition; yet without entering into their intrigues, to thwart the arbitrary measures of the government. Hence he attended his friend lord Russel in prison, and on his execution; and boldly vindicated his memory before the privy council. The displeasure which he thus incurred at court, induced him to make a short journey to

Paris, where he was received with extraordinary civility. Notwithstanding the apprehensions entertained for his safety, he again returned to London; but experienced no other mortification than the loss of his place at the Rolls Chapel, from which he was removed by an order of government.

Dr. Burnet had taken too active a share in defending the principles of the Reformation, to expect countenance, or even forbearance, from the duke of York. Accordingly, on the accession of that prince, he demanded permission to quit the kingdom; and after a short stay at Paris, travelled through the south of France, Switzerland, Italy, and part of Germany. Of this Tour an account is given in his Travels, published in 1687, which is among the earliest productions of the kind, and not the least entertaining.

In 1686 he repaired to Utrecht, with an intention to settle in the United Provinces. Soon after, he was invited to the Hague, by the prince and princess of Orange, who duly appreciated his talents, and services in the protestant cause; and who foresaw that the violent measures pursued by James, to restore the Roman Catholic religion, would speedily produce a convulsion in the state. Burnet was admitted into the confidence of the prince, and employed in preparing measures for the Revolution.

The favour which he enjoyed in Holland, inflamed the resentment of James, and instances were made to exclude him from the court of the prince. A prosecution for high treason was next instituted against him; first on account of his conduct in Scotland, and afterwards on the plea of his naturalization in Holland, which had recently taken place. But the demand for his arrest and delivery, as a traitor, was evaded by the States.

At this period he espoused a second wife, Mrs. Mary Scott, a dutch lady, though of scottish descent, who, with a handsome person, and accomplished mind, brought him a plentiful fortune.

At the crisis of the Revolution, Dr. Burnet bore an active and important part. He accompanied the prince of Orange; assisted the cause by his counsel and exertions; drew up many of the public papers and declarations; and took part in the discussions for the settlement of the crown. His merits were not long unrewarded. The bishopric of Salisbury becoming vacant, by the death of Dr. Ward, he solicited for it, in favour of his old friend Dr. Lloyd, bishop of St. Asaph. The king replied with his characteristic coldness, that he had another person in view; and the next day Dr. Burnet received notice of his own nomination.

As a member of the house of peers, the bishop was daily engaged in the debates for the arrangement of the succession. He was also among those zealous friends to the protestant cause, who were honoured with the confidence and correspondence of the illustrious House of Hanover. political avocations did not, however, divert him from his pastoral care. As soon as the parliament of 1689 was closed, he repaired to his diocese, and established a plan of conduct in his episcopal office, which he pursued during the remainder of his life. He paid particular attention to the ceremony of confirmation; endeavoured to give it the solemnity becoming an act, which may be regarded as a voluntary profession of christianity; and made regular journies through different parts of his diocese, preaching, confirming, and promoting the instruction of youth, and encouraging the parochial ministers, in the active performance of their sacred duties. During the intervals of parliament, he regularly preached the Thursday lecture, at the church of St. Thomas, in Salisbury; and on Sundays continued his system of pastoral instruction, in the churches of the city, or its neighbourhood. It would exceed the limits of this work to point out more minutely the particulars of his conduct as a bishop; his liberalities and charities; and

his transactions as a statesman. It will be sufficient to observe, that he continued to enjoy the confidence of king William and queen Mary; was intrusted with the education of the young duke of Glocester, presumptive heir to the crown; and after the death of Mary, was one of the commissioners to whom William confided the spiritual concerns of the nation.

In this interval, having lost his second wife, he espoused a third, Mrs. Mary Berkley, a lady of superior knowledge, piety, and virtue.

In 1699 he published his Exposition of the thirty-nine Articles. This work was revised by Tillotson, and approved by several other prelates; yet it did not escape the censure of the Lower House of Convocation.

After the accession of Anne, bishop Burnet again distinguished himself in public transactions, and was honoured with the esteem and confidence of the most illustrious statesmen of the time, particularly John duke of Marlborough, Charles earl of Sunderland, and lord Somers. On the prospect of a vacancy at Durham, in 1705, his friends proposed to remove him to that see; and in 1707 he was flattered with the hope of succeeding to Winchester; but the interest of the party with which he was connected, was then too weak to secure his promotion. Amidst the violent party disputes, which afterwards divided the nation, he became more abstracted from the world. He did not, however, behold without interest the measures which disgraced that period; and he participated in the deep alarm which seized every true friend to the protestant religion, lest the intrigues of those in power should frustrate the glorious work of the Revolution.

Impressed with such sentiments, our veteran patriot witnessed with signal satisfaction the accession of the House of Hanover. At that juncture he published his third volume of the History of the Reformation, which he dedicated to the new sovereign; "and it seemed," to use the words of his

biographer, "as if his life had been prolonged, only to see this great work complete, and the protestant succession in a fair prospect of security." Soon after he was seized with a pleuritic fever, which baffled the skill of his physicians. He bowed with pious resignation to the will of Heaven; and having spent the interval of his malady in acts of devotion, and in giving advice to his family, he paid the debt of nature, in the seventy-second year of his age, March 17, 1715. His remains were deposited in the parish church of St. James, Clerkenwell.

Besides the works already mentioned, the bishop wrote the History of his own Times; a production which did not escape the censure and ridicule of his political opponents. But his merits have been at length duly appreciated; and he is now justly ranked with those who have most liberally contributed to our stores of national history. He was also the author of various treatises on subjects of divinity, and numerous sermons, all of which are too well known to need recapitulation.

His last wife died some time before him. Of his three sons, the eldest, William, died in 1729, governor of New England. The second, Gilbert, was chaplain to the king. Thomas, the third, became judge of the Common Pleas, and died in 1753. He published an account of the life and writings of his father, from which the preceding sketch is principally drawn.

53—1715. George I.—1. WILLIAM TALBOT

Was born at Litchfield, and admitted a commoner of Oriel College, Oxford, in 1674, at the age of fifteen. By the interest of his relation, Charles earl of Shrewsbury, he was preferred to the deanry of Worcester, in 1691, and in 1699 to the bishopric of Oxford. In 1715 he was translated to Salisbury, and in 1721 to Durham. He died in 1730.

54—1721. George I.—8. RICHARD WILLIS,

Fellow of All Souls College, Oxford; next dean of Lincoln; and afterwards bishop of Glocester. In 1721 he was translated from thence to Salisbury, and finally, in 1723, to Winchester.

58—1723. George I.—10. BENJAMIN HOADLEY,

Second son of the Reverend Samuel Hoadley, master of the grammar school at Norwich. He was born at Westram, in Kent, November 14, 1676. After acquiring the rudiments of education, under the care of his father, he was entered at Catherine Hall, Cambridge, in 1692, and became a member of that society. Having taken orders, he was appointed to the lectureship of St. Mildred, in the Poultry. By the recommendation of Dr. William Sherlock, dean of St. Paul's, he obtained, in 1704, the rectory of St. Peter's Poor, in London. In 1706 he commenced his polemical career, by "Remarks on Dr. Atterbury's funeral sermon for Mr. Bennet," and in 1708 published an answer to another sermon of the same author, "On the power of charity to cover sin."

At this eventful period, when the protestant establishment was surrounded with dangers, and the fury of contending parties was roused by the mighty interests, which were then at stake, even religion itself was deeply tinctured with politics; and few questions of divinity were agitated without reference to the maxims of civil government. Such were the circumstances which gave rise to Hoadley's controversy with Atterbury, on the doctrine of non-resistance. His defence of the

1560—1813. SALISBURY. 81

Revolution principles recommended him to the notice of the House of Commons, who addressed the queen to grant him some preferment. But his conduct ill accorded with the tory propensities of Anne, and the recommendation produced no effect. Afterwards he was presented to the rectory of Streatham, in Surry, in 1710, by the gift of Mrs. Howland.

On the accession of George the First, his services were rewarded with the see of Bangor, in 1715; and the following year he was nominated one of the royal chaplains. But being deeply engaged in the party disputes of the metropolis, he never visited his diocese. In 1717 he preached his famous sermon before the king, "On the kingdom or church of Christ." His doctrine, that the clergy had no pretensions to temporal jurisdiction, was highly offensive to the violent churchmen of the day. An attack was made against him in Convocation. Hence arose the Bangorian Controversy, which, though at first confined to the temporal power of the clergy, finally involved that of princes, to whom our great polemic ascribed the right of governing in ecclesiastical polity. His principal opponents were Dr. Sherlock, the learned Dr. Snape, and Mr. Law; and, as is the case in all instances, where favourite principles are carried to the extreme, he was foiled on many material points, by his able antagonists. Bishop Hoadley was afterwards engaged in a dispute with Dr. Hare, on the nature of Indeed, his tenets, in many instances, differed so widely from the received doctrines of the church, that some have expressed their surprise at his continuing to conform.

In 1721 bishop Hoadley was translated to Hereford; in 1723 to Salisbury; and in 1734 to Winchester. His Account of the Lord's Supper, published in 1735, excited another controversy. He died April 17, 1761, aged eighty-five; and was buried in Winchester cathedral.

56—1734. George II.—8. THOMAS SHERLOCK,

Son of Dr. William Sherlock, dean of St. Paul's, and master of the Temple, was born at London, in 1678. After receiving his education at Eton school, he was removed to Catherine Hall, Cambridge, where he displayed great abilities, as well as extensive learning. He was ultimately elected master of that establishment. The wisdom of his conduct at the head of a house, procured him, from Dr. Middleton, the title of "the principal champion and ornament of the Church and University." In allusion to his talents for government, Dr. Bentley, with whom he engaged in university squabbles, gave him the nick-name of "Cardinal Alberoni," by which he was long afterwards known. In 1704 he was appointed master of the Temple, on the resignation of his father. He ably vindicated the Corporation and Test acts, against bishop Hoadley; and indeed he bore a considerable part in the famous Bangorian Controversy.

When the authenticity of the sacred writings was indirectly attacked by Collins, in his "Discourse on the Grounds and Reasons of the Christian Religion," Sherlock did not remain idle. In 1724 he published his "Discourses on the Use and Intent of Prophecy." He afterwards wrote "A Vindication of the Miracle of Christ's Resurrection, against Woolston." His other controversial writings are numerous, and have in some degree lost their interest, with the subjects which gave them birth. But his Sermons, in four volumes octavo, are still highly admired as compositions of elegance, ingenuity, and erudition.

In 1728 Dr. Sherlock was made bishop of Bangor, and in 1734 was translated to Salisbury. His attention to the various duties of his episcopal

office, entitles him to a distinguished place among our prelates; nor does he less deserve the respect and gratitude of every admirer of architectural antiquities, for his care and exertions in the repair of his cathedral.

On the death of archbishop Potter, in 1747, he refused the metropolitan see of Canterbury, in consequence of illness; though when his health improved, in the following year, he accepted that of London. afterwards he was again visited by bodily infirmities, which at first affected the use of his limbs, and finally almost deprived him of his speech. He died in 1761, in his eighty-fourth year. His private character was adorned with the purest benevolence and humanity. His understanding was vast, his comprehension quick, and his judgment solid. With the classic writers he was intimately acquainted, and deeply versed in divinity. He was well read in the civil and canon law; and in the common law of England, possessed a degree of knowledge which few clergymen attain. To the Corporation of the Sons of the Clergy he gave large sums; and he sent two thousand copies of his Discourses to the colonies and settlements of America, with the hope of assisting in the diffusion of rational and practical christianity. To Catherine Hall, Cambridge, he bequeathed his library, with donations for the maintenance of a librarian, and the foundation of a scholarship. *

57—1748. George II.—22. JOHN GILBERT

Was educated at Oxford, and afterwards became bishop of Landaff. He succeeded Dr. Sherlock in the bishopric of Salisbury in 1748, and in 1757 was translated to the see of York.

^{*} Biographical Dictionary.

58—1757. George II.—22. JOHN THOMAS,

Prebendary of Westminster, and afterwards bishop of Peterborough, was removed to this see on the translation of Dr. Gilbert; and in 1761 to that of Winchester. He filled the office of preceptor to his present majesty.

59—1761. George II.—34. ROBERT HAY DRUMMOND,

The second son of George Henry, earl of Kinnoul. He was born at London, in 1711, and educated at Westminster school, from whence he was removed to Christ Church, Oxford. In 1737 he was appointed chaplain to the king. He attended his majesty abroad in 1743, and preached a thanksgiving sermon before him, on the victory of Dettingen. On his return he was installed prebendary of Westminster, and in 1748 made bishop of St. Asaph. In 1761 he was translated to Salisbury. He had the honour to preach the coronation sermon before his present majesty. The same year he was translated to York, and died in 1773. He published Six Occasional Sermons, and an excellent Letter on Theological Study, which were afterwards reprinted in one volume octavo, 1803, with an account of his life.

60—1761. George III.—1. JOHN THOMAS

Was made bishop of St. Asaph in 1743; the next year removed to Lincoln; and in 1761 translated to Salisbury. He died in 1766. His remains were deposited at the south end of the principal transept.

1560—1813. SALISBURY. 85

61—1766. George III.—6. JOHN HUME,

One of the residentiaries of St. Paul's. In 1756 he was preferred to the see of Bristol, and in 1758 translated to Oxford. In 1766 he succeeded bishop Thomas in the see of Salisbury. Dying in July 1782, he was buried near his predecessor.

62—1782. George III.—22. SHUTE BARRINGTON,

The youngest son of John, lord viscount Barrington, was born in 1734. After receiving his education at Eton, he became, in 1752, gentleman commoner of Merton College, Oxford. In 1755 he was elected fellow. The following year, on the reception of the countess of Pomfret, who made a munificent donation of antique statues and marbles to the University, he was requested, by the vice chancellor, to prepare an oration, by the composition and delivery of which, he obtained great applause. Two years after he took the degree of master of arts. In June 1760 he was appointed chaplain to the late king; in September 1761 canon of Christ Church; and in 1768 residentiary of St. Paul's. In consequence of the ill health of Mrs. Barrington, he exchanged this preferment, in 1777, for a canonry of Windsor.

In 1769 he was raised to the see of Landaff, and in 1782 translated to Salisbury. While resident here, he manifested his liberality by those improvements in the Cathedral and Episcopal Palace, which will be described in a subsequent page. In 1791 he was removed to the see of Durham, wholly without solicitation on his part.

The bishop has published a volume of Sermons, Charges, and Tracts, which breathe the true spirit of christian moderation, and reflect great honour on his piety, and zealous attachment to the church, of which he is so illustrious a member.

No prelate has been more distinguished for his liberality and charity. It does not fall within our design to recapitulate his benefactions in his present diocese, but we cannot omit the mention of one connected with the history of this see. His lordship established a fund of 2000*l*. the interest of which is to be yearly distributed among the poor clergy and their families, at the discretion of the existing bishop. He also appropriated the sum of 6000*l*, which was bequeathed to him by the Rev. Mr. Emily, to augment the revenues of the alms house, or college of St. Nicholas.

63—1791. George III.—31. JOHN DOUGLAS

Was born in 1721. He was son of Mr. Archibald Douglas, a respectable merchant at the port of Pittenweem, in Fifeshire. His grandfather (being a younger brother of the family of Douglas, of Tulliquilly, in the shire of Kinross, which is one of the oldest branches of the House of Douglas) was an eminent clergyman of the Episcopal Church of Scotland, and the immediate successor of bishop Burnet in the living of Saltoun, in East Lothian, from which preferment he was ejected at the Revolution, when presbyterianism was established in Scotland.

He was, for some years, at school at Dunbar. In 1736 he was entered a commoner of St. Mary Hall, and remained there till 1738, when he removed to Baliol College, on being elected an exhibitioner on bishop Warner's foundation. In 1741 he took his bachelor's degree; and in 1742

he went abroad, for the purpose of acquiring a knowledge of modern languages. On his return to college, in 1743, he took his master's degree; and having been ordained deacon, in 1744, he was appointed to officiate as chaplain to the third regiment of foot guards, which he joined while serving with the combined army in Flanders. He was not an inactive spectator of the battle of Fontenoy; for general Campbell's aid-de-camp having been killed, he was employed in carrying orders from that general to the division under his command. In September 1745 he returned to England, with the detachment, which was ordered home on the breaking out of the Rebellion, and went back to Baliol College, where he was elected one of the exhibitioners on Mr. Snell's foundation. Being ordained priest in 1747, he became curate of Tilehurst, near Reading, and afterwards of Dunstew, in Oxfordshire; where he was residing when, at the recommendation of Dr. Charles Stuart, and of lady Allen, a particular friend of his mother, he was selected, by lord Bath, as a tutor to accompany lord Pulteney on his travels. Of the tour, which he then made, a manuscript account exists in his own hand writing. It relates principally, if not exclusively, to the governments and political relations, of the countries through which he passed. He returned to England in October 1749, and took possession of the living of Eaton Constantine, and the donative of Uppington, in Shropshire, on the presentation of lord Bath.

His first literary work, "The Vindication of Milton," from the charge of plagiarism brought against him by Lauder, was published in November 1750. The same year he was presented, by lord Bath, to the living of High Ercal, and vacated that of Eaton Constantine. He resided only occasionally on his livings; and, at the desire of lord Bath, took a house in a street contiguous to Bath House, where he passed the winter months.

During the summer he generally accompanied lord Bath in his excursions to Shrewsbury, Tunbridge, Cheltenham, and Bath, and in his visits to the duke of Cleveland's, lord Lyttleton's, Sir H. Bedingfield's, and other eminent literary and political characters.

In September 1752 he married Miss Dorothy Pershouse, sister of Richard Pershouse, Esq. of Reynolds Hall, near Walsall, Staffordshire, and within three months became a widower.

He published in the spring of 1754 "The Criterion of Miracles," in the form of a letter to an anonymous correspondent, since known to have been Dr. Adam Smith. The following year he wrote a pamphlet entitled "An Apology for the Clergy," against the Hutchinsonians, &c.; and shortly afterwards another, entitled "The Destruction of the French foretold by Ezekiel," against the same sects; being an ironical defence of them against the attack made on them in the former pamphlet, and a burlesque of their style in expounding the Scriptures. In 1756 he published his first pamphlet against Archibald Bower; and in the autumn of that year, a pamphlet entitled "A serious Defence of the Administration," being an ironical justification of their introducing foreign troops to defend this country. In 1757 he published "Bower and Tillemont compared;" within a very short time after, "A full Confutation of Bower's Three Defences;" and in the spring of 1758, "The complete and final Detection of Bower." He took his doctor's degree in the Easter term of this year, and was presented, by lord Bath, to the living of Kenley, in Shropshire.

In 1759, he published "The Conduct of a late Noble Commander candidly considered," in defence of lord George Sackville. He was induced to take this side of the question, by no other motive than the palpable injustice of the attack made on lord George, by Ruffhead, before it could

have been ascertained whether he really deserved censure; nor did any one ever know that he wrote this pamphlet, except Millar, the bookseller, to whom he made a present of the copy. The same month he wrote and published "A Letter to two great Men on the approach of Peace," a pamphlet which excited a great sensation in the public mind, and always passed as the production of lord Bath. In 1760 he wrote the Preface to the Translation of "Hooke's Negotiations". He was that year appointed one of his majesty's chaplains. In 1761 he published "Seasonable Hints from an honest Man," as an exposition of lord Bath's sentiments. In November 1762 he was, through the interest of lord Bath, made canon of Windsor. At the close of that year, when the preliminaries of peace were about to be taken into consideration by parliament, he wrote a short tract, called "The Sentiments of a Frenchman." In 1763 he superintended the publication of Henry earl of Clarendon's Diary and Letters, and wrote the Preface which is prefixed to those papers. In June of this year he accompanied lord Bath to Spa, where he became acquainted with the late duke of Brunswick, then hereditary prince, from whom he received marked and particular attention, and with whom he was afterwards in correspondence. It is known that, within a few years, there existed a series of Letters, which were written by him during his stay at Spa, and a book, containing copies of all the letters, which he had subsequently written to, and received from, the prince of Brunswick, on the state of parties, and the characters of their leaders, in this country, and on the policy and effect of its continental connections. But as these were not found at his death, there is reason to apprehend that they had been destroyed by him, in consideration of some of the persons being still alive, whose characters, conduct, and principles, were the topics of that correspondence.

Lord Bath died in 1764, and left him his library; but general Pulteney wishing that it should not be removed from Bath House, he relinquished his claim, and accepted 1000l. in lieu of it. General Pulteney left it to him again at his death; and he again gave it up to the late Sir William Pulteney for the same sum. It has been erroneously stated in some accounts of the bishop's life, that his own valuable library had been derived from this source; whereas it was entirely collected by himself. In 1764 he exchanged his livings in Shropshire for that of St. Austin's and St. Faith's, in Watling-street, London. In April 1765 he married Elizabeth, daughter of Henry Rooke, During this and the preceding year, as also in 1768, he wrote several political Papers, which were printed in the Public Advertiser; and all the Letters which appeared in that paper in 1770 and 1771, under the signatures of Tacitus and Manlius, were written by him. In 1773 he assisted Sir John Dalrymple in arranging his MSS. In 1776 he was removed from the chapter of Windsor to that of St. Paul's. During this and the subsequent year he was employed in preparing Captain Cook's Journal for publication, which he undertook at the request of lord Sandwich, first lord of the Admiralty. In 1777 he assisted lord Hardwicke in arranging his Miscellaneous Papers, which came out in the following year. In 1778 he was elected a member of the Royal and Antiquarian Societies. He was again applied to by lord Sandwich in 1781, to reduce into a shape fit for publication, the Journal of Captain Cook's third and last Voyage. The Introduction and Notes were supplied by him. This year he was chosen the annual president of Sion College, and preached the latin sermon before that body. He was elected one of the vice-presidents of the Antiquarian Society in 1786; and in 1787 one of the trustees of the British Museum. In September of that year he was appointed bishop of Carlisle,

and in 1788 succeeded to the deanry of Windsor, for which he vacated his residentiaryship of St. Paul's. The following year he published the Sermon which he preached before the House of Lords, on the anniversary of king Charles's martyrdom. He was translated to the see of Salisbury, in June 1791. In 1793 he published the Anniversary Sermon, which he preached before the Society for the Propagation of the Gospel, and which is prefixed to the annual printed Account of their Proceedings.

Having been often and very urgently requested by many of his literary friends to publish a new edition of the Criterion, which had been many years out of print, he undertook, so lately as the autumn of 1806, to revise that book. He had many years before collected materials for a new and enlarged edition; but, unfortunately, they had been mislaid, and were not found till after his death. This circumstance, and his very advanced age, sufficiently account for his not having attempted to alter the form of his original work, or to make any material addition. In this statement all the avowed publications of the bishop are enumerated; but he was concerned in many others, in which he was never supposed to have had any part, and in some of no common celebrity, whose nominal and reputed authors he permitted to retain and enjoy exclusively, all that credit of which he could have justly laid claim to a considerable share.

During a great part of his life he was in correspondence with some of the most eminent literary and political characters of the age. Such were the habits of incessant application, in which he persevered almost to the last hour of his long protracted existence, that he was never seen, by any of his family, except when strangers were present, without having a book or pen in his hand. He retained his faculties to the last, and, until within two days of his death, amused himself for some hours each day by reading. After a life thus devoted to the cause of literature and religion; and not spent in solitary seclusion from the world, but in the midst of its most active and busy scenes, he died on Monday the 18th of May, 1807, and was buried on the 25th, in a vault in St. George's Chapel, Windsor Castle.

The above particulars were extracted from authentic documents, in possession of his son, the Rev. W. Douglas, now chancellor of this diocese, and prebendary of Westminster.

64—1807. George III.—47. JOHN FISHER,

The present bishop, is the eldest son of the Rev. John Fisher, rector of Calbourne, in the Isle of Wight, prebendary of Preston, in this cathedral, and chaplain to Dr. John Thomas, successively bishop of this diocese, and of Winchester. He was born in 1748, educated at St. Paul's school, and at Peter-house, Cambridge; and from thence, in 1773, elected to a fellow-ship of St. John's, in the same university. He was nominated, in 1780, sub-preceptor to his royal highness prince Edward, now duke of Kent. In 1781 he was made one of his majesty's chaplains, and in 1786 canon of Windsor. Dr. Fisher was installed bishop of Exeter in 1803; appointed preceptor to her royal highness the princess Charlotte of Wales in 1805; and in 1807 translated to Salisbury.

HISTORICAL ACCOUNT

OF

THE CATHEDRAL CHURCH

OF

SARUM, OR SALISBURY.

PART II.

CHAPTER I.

Historical notices relative to Wilton and Old Sarum, and the ecclesiastical establishments at those places.—Removal of the see to Old Sarum.— Erection of a Cathedral, by bishop Osmund—His charter, benefactions, and Book of Customs.—Improvements of the city and church, by bishop Roger.—Charters of privileges and donations, by Henry the First, Stephen, Maud, Henry the Second, and John.—Vexations endured by the clergy, and plans for removing the establishment.—William de Wanda's history of the foundation of the new Cathedral. 495—1225.

WILTON, Old Sarum, and Salisbury, where our episcopal see was successively established, are no less intimately connected by their origin, and subsequent fate, than by their local situation.

Wilton, which gave a name to the county of Wilts, was so called from its situation on the river Wily. It rose into notice at the earliest period of the saxon history; for, according to an antient manuscript in the Cotton

Library, it was the capital of Cerdic, * who landed in our island, in 495, and soon after established the west saxon kingdom.

During the various struggles of the Britons for independence, and the still more frequent contests of the Saxons for dominion, our local history partakes of the confusion which it records. No distinct notice of Wilton occurs until the beginning of the ninth century, when it was the seat of a monastery,† founded by Alburga, sister of Egbert, who succeeded to the west saxon throne in 802. A charter, granted in 850, proves it to have been distinguished as a royal town,‡ or temporary residence of the saxon kings. In these circumstances it rose in importance; but, during the troubles attending the danish invasion, it shared in the general calamities; for, in 871, this neighbourhood was the scene of a bloody conflict, between Alfred the Great and the Danes, in which the saxon prince was compelled to relinquish the field of battle to the superior numbers of the enemy. §

For the greater part of the tenth, and the beginning of the eleventh century, Wilton, with Ramsbury and Sunning, was the see of a bishop, whose jurisdiction comprised the county of Wilts. The advantages which it derived from this distinction, were probably again lost by the hostilities of the Danes; for Sweyn, in 1003, making an irruption from the west, wasted and burnt Wilton in his way toward the sea ||. It, however, rose from its ruins, and acquired some importance from its monastic establishment; but after the re-union of the see with that of Sherborne, and its removal to Old Sarum, the history of Wilton is foreign to the present design.

Old Sarum, which may be regarded as the parent, both of Wilton and

^{*} Faustina, b. 3, Antiquit. Sarisb. p. 15.

[†] Monasticon, t. 1, p. 191.

[†] Thorn Twysd. p. 2127.

[§] Saxon Chronicle, p. 82.

Salisbury, was a fortress of the native Britons, or Celts, the earliest race who are known to have peopled this Island. The remoteness of its origin is proved by the barrows and other vestiges of antiquity, scattered on the neighbouring plains; by the numerous camps which crown the hills in every direction; and particularly by its vicinity to those extraordinary monuments of druidism, Stonehenge and Abury.*

At the period when the classic writers throw the first distinct light on the state of our Island, Old Sarum was a city of the Belgæ, an intrusive tribe from the neighbouring continent, and by some considered as a branch of the german people. We may doubtless reckon it among the thirty cities, or towns of the Belgæ, which are said to have been reduced by Vespasian. By the Roman government its advantageous situation, as the key of the western part of the Island, was duly appreciated: it was made a station for troops; connected with the great posts of Winchester, Silchester, and Dorchester, by military roads; admitted to the privileges of the Latian law; and appears in the Roman Itineraries, by the name of Sorbiodunum. +

Few traces of its history can be discovered between the decline of the Roman power and the Norman Conquest; but the same advantages of situation, which attracted the notice of the Romans, must have rendered it valuable to the Saxons. Accordingly, we find it ranked among the most considerable towns of the west saxon kingdom, under the name of Searobyrig, from which the modern denomination of Salisbury is evidently derived. If we may credit the acts quoted by the author of the Antiquitates Sarisburienses, it possessed ecclesiastical establishments soon after the

^{*} See Sir R. C. Hoare's Antient Wiltshire; a work unique in its kind, and one of the richest treasures yet offered to the british antiquary.

[†] Richard of Cirencester, p. 36, 68, 113. The appellation of Sarum is a contraction of Sorbiodunum.

conversion of the Saxons to christianity. According to these, Ina, king of the West Saxons, granted to the church of St. James, in Sarisbyrig, the lands of Tokenham; and Ethelburga, his queen, the lands of Bedyngton, to the nuns serving in the church of St. Mary. In the beginning of the ninth century it was the frequent residence of king Egbert.*

In 872, when Alfred was engaged in his eventful struggle with the Danes, he turned his attention to the security of this important fortress. An order was issued by him to Leofric, earl of Wiltonshire, to strengthen the castle of Sarum with a new trench and palisades. This was apparently the outer ditch, which forms its principal defence, and displays evident marks of the saxon mode of fortification. Notwithstanding the care of the provident monarch, Sarum could scarcely have escaped the calamities which fell on Wilton, and many other places in the West of England, where the footsteps of the Danes were marked by devastation, pillage, and slaughter. Still, however, it regained its consequence; and, in 960, was selected by king Edgar as the place of convocation for a national council, to devise the means of repelling the invasion of the Danes in the north. \dagger

In 1003, it was visited by Sweyn, after the pillage and destruction of Wilton; but whether it equally suffered from his ravages, is uncertain. At least the ecclesiastical foundations appear to have been spared: for, by a grant, dated in 1060, Editha, relict of king Edward, conferred the lands of Shorstan, in Wiltshire, on the nuns of St. Mary. ‡

From the time of the Conquest, our antient records afford more specific information relative to the state of Old Sarum. In 1086, the

^{*} Antiq. Sarisb. p. 250. Monast. t. 1. p. 191.

[†] Brompton Twysd. 866.

[‡] Antiq. Sarisb. p. 252.

Conqueror convened here the prelates, nobles, sheriffs, and knights of his new dominions, to receive their homage, and, in the opinion of one of our ablest lawyers, to establish a law, which may be considered as the principle of the feudal system. * The same year the general Survey of the kingdom, which is known under the name of Doomsday Book, was compiled; and, according to that record, Sarum was taxed at fifty hides, contributed twenty shillings by weight, of the third penny, and sixty pounds by tale, of the increase. Two other national councils were also held here within a short interval of time: one by William Rufus, in 1096; † and a second, in 1116, by Henry the First.‡ Finally, it acquired additional lustre from the establishment of a royal residence at Clarendon, which was selected by our early monarchs, for the convenience of a prompt communication with their continental dominions.

After these brief and imperfect notices relative to the early state of the two places, where our episcopal see was successively established, we advert to the ecclesiastical foundation, which is the subject of these pages.

An able investigator of our cathedral antiquities asserts that Herman, who translated the see to Sarum, found there a free chapel, under the government of a dean, for the use of the garrison, as was the case in all the royal castles. He states also, that Herman, by the command of William the Conqueror, left the two cathedral churches of Sunning and Sherborne to the dean, to whose peculiar jurisdiction they have since belonged. §

^{*} Rog. de Hoveden ann. 1086.

[†] Simeon of Durham.

[‡] Eadmer, p. 117. Hoveden ann. 1116.

[§] Dean Peirce's Vindication of the King's sovereign Rights, published during the controversy with bishop Ward, chap. 2, in which he cites the authority of the dean's, and Chapter Records. Also MSS. in the Bishop's Records.

From the testimony of the early historians, we are justified in inferring, that Herman at least formed the design of erecting a new cathedral. But it is bishop Osmund to whom our antient records ascribe the construction of a church, and the foundation of an establishment proportionate to the rank of the sec.

On assuming the episcopal dignity, Osmund united Sarum, or at least a considerable quantity of land, in the vicinity of the fortress, * with Ramsbury, Potterne, Cannings, Sherborne, Sunning, and the antient domains possessed by the bishops of Sherborne. The extensive property in Dorsetshire, and other parts, which he had received in his military capacity from the Conqueror, was also left at his disposal. With this he built and endowed a cathedral, which he dedicated to the blessed Virgin. † He assigned revenues for the maintenance of a dean, thirty-two canons secular, four archdeacons, two for Wilts, and two for Berks and Dorset, and a competent number of choristers, ‡ with subordinate ministers and officers. The extent of his donations, and the importance of the establishment, will appear from his Charter of Foundation, which was granted April 5, 1091, and ratified at Hastings, by the reigning sovereign, William Rufus. §

^{*} Wyndham's Wiltshire, from Domesday, p. 73.

[†] According to tradition, it was situated on the north-western side of the fortress, near the postern leading to Stratford. In an edition of the Salisbury Guide, published in 1767, it is said the foundations of the church, and other buildings connected with it, might then be traced.

[‡] The Customary of Osmund mentions that some of the boys, or choristers, were admitted as canons.

^{§ &}quot;In the name of the Holy and undivided Trinity, I, Osmund, bishop of the church of Sarum, make known to all the faithful in Christ, as well present as to come, that, to the honour of our Lord Jesus Christ, and the most blessed Virgin Mary; and for the salvation of the souls of king William, and his wife, Matilda, and of his son, William, king of the English; and also for the salvation of my own soul, I have built the church of Sarum, and constituted canons therein; and have canonically granted for ever, freely as I received, the goods of the church, to them living canonically, namely, these places (besides knights fees), Gleminster, Awlton,



Drawn by F Mackenzie

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SOUTH VIEW OF SALISBURY CATHEDRAL,

from the_Bushopin Gardon



A list is preserved of the utensils and ornaments which Osmund bestowed on his church. Among these are enumerated six feretra, silver gilt; two pyxes, of the same metal; three crosses; six candlesticks; a chalice, of the value of four gold marks; seven silver chalices, with patens; three censers; two ampuls, for the chrism; seven curtains; three veils, for the altars; and three missals.*

Not satisfied with leaving a noble monument of his munificence, this venerable prelate gave no less striking proofs of his zeal and piety, in his labours for the advancement of learning, and institutions for the discipline of his church and diocese. Besides the compilation of a new Liturgy, he drew up a series of Rules, or Customs, in which he defined the privileges and duties of the members belonging to the establishment, and regulated the forms and ceremonies connected with the offices of divine worship. Of these regulations an abstract is here given.

The principal persons of the church are four, the Dean, the Precentor or Chanter, the Chancellor, and the Treasurer; and four Archdeacons, two

Cerminster, Begminster, Nyderbury, Writtleton; the church of Shirburn, with its tythes, except those of the monks and sepulture; the church of Bere; of St. George, in Dorchester; and half the church of Mere, with the moiety of the tythes; the church of Sarum, with its tythes and appurtenances; two hides and a half of land in that town, and six hides in Stratford, before the gate of the castle of Sarum, on both sides of the way, for the houses of the canons; the churches of Wivelsford, of Poterne and Lavyngton, Rammesbury and Bedwynd, with a mill in that town; the church of Warnborough, and a hide and a half, with one borderer, also three acres of land, in the said place, and a small orchard; the churches of Farendon, Cannyng, Calne, Worpa, Marlborough, Blebyryg, and Sunning; ten hides of land in Rotescombe, and the church of Grantham, with the tythes and appurtenances of each. Also half the offerings at the principal altar, except the ornaments, and all the offerings of the rest; the sepulture, and all the offerings made to the bishop, when he celebrates mass, besides one half of the gold given in the said church. If any of the canons shall attend the bishop at the dedication of a church, he shall receive part of the offerings as chaplain. Further, I grant, for one year, two parts of the prebend of each deceased canon, for the use of the rest, and one part for the use of the poor. This charter is written and confirmed in 1091."—Copy of the Charter of Foundation in the Bishop's and Chapter Records—Dugdale's Monasticon, t. 3. The last clause is omitted in the MS. copies, but introduced in the Customs of Osmund.

^{*} Register of Proceedings, relative to the canonization of Osmund.—Chapter Records.

for Dorset and Berks, and two for Wilts. Besides these, are the sub-dean and sub-chanter. The dean and canons are not to answer the bishop, except in chapter. On admission, every canon shall swear to maintain the liberties and privileges of the church. All may hold courts in their respective parishes or prebends; and nothing shall be demanded from them, either by the bishop or others, as a gift or assize.

The office of the Dean is to institute and rule the canons; to approve the vicars, appointed by the canons, as their deputies; and to judge and correct the offences committed by the ministers of the church. If any canon be abroad, or absent, the Dean is to nominate a vicar in his room; and to perform the divine offices, on double festivals, * in the absence of the bishop.

The office of the Chanter is to rule the choir, and superintend the singing; to note the chanters and ministers of the altar in the table, and to regulate their admission and ordination. The Treasurer is to preserve the treasure and ornaments, and to distribute the lights for the altar and choir. The Chancellor to govern the schools, and correct the books, to keep the chapter seal, to compose charters and letters, to read letters in chapter, and note the readers in the table. The Archdeacons are to take charge of the churches and parishes. The four dignitaries are to have double commons, † the rest of the canons, if resident, single.

In the absence of the dean and chanter, the sub-dean and sub-chanter are respectively to fill their places. If any canon shall frequently neglect

^{*} The festivals of the Roman Church were divided into double, semi-double and simple. These distinctions indicate the different degrees of pomp and fullness in the religious service of the day.

[†] Although the word Commons is here employed, the canons did not live in common, as is the case with regard to the members of colleges at present, but received each his respective portion of what was assigned for their common maintenance, from one of the body, who was called from his office the Commoner.

to attend at the daily sacrifice of the mass, or at the canonical hours,* and not amend on the reprehension of the dean, he shall prostrate himself in chapter before the dean, and his brethren, to obtain pardon. Finally, if any be charged with disobedience, he shall be degraded from his stall, and remain at the door of the choir, behind the dean, or among the choristers, till he has done penance, in proportion to the nature of his offence.

Minute directions are then given with regard to the places of the different members, according to their rank and age; the form to be observed in entering, quitting, or crossing the choir; and in the same manner with regard to the ceremonies in the chapter. Next follow instructions for the service, at the different festivals; and finally, for the celebration of masses. †

On the fifth of April, 1092, Osmund, assisted by Walkeline, bishop of Winchester, and John of Bath, solemnly dedicated his new church. But, within a few days, the roof, or, as some say, the tower, was thrown down by a storm, which did considerable injury in different parts of England. ‡

In the reign of Henry the First, Old Sarum, and its cathedral, were honoured with the highest marks of royal munificence. Roger, the favourite and minister of that prince, was not only appointed to the see, but obtained also the custody of the fortress. § This prelate repaired and completed the fortifications of the city, and embellished the cathedral and cpiscopal palace,

^{*} These regulations shew how nearly the institutions of Osmund approached to those of the regular monastic orders.—The seven Roman Services, or canonical hours, are, Matins, and lauds, at midnight; Prime, at six in the morning; Thirds, or tierce, at nine; Sext, or sixths, at noon; Nones, at three in the afternoon; Vespers, after dinner; Complyn, at seven in the evening.—See Fosbrooke's Treatise on British Monachism.

[†] Customary of bishop Osmund. A MS, written in the beginning of the thirteenth century. Preserved in the Bishop's Records.

[‡] Knyghton Twysd. p. 2364.

[§] Account of the Bishops, p. 20.

in a manner which called forth the admiration of a contemporary historian. Of the edifices which he constructed, the walls are said to have been "so skilfully built, as to resemble an entire rock; and the church itself, in beauty and ornament, was superior to many, and yielded to none in England."*

The interest of the prelate was employed in procuring from the king a confirmation of the privileges and property of the church, and additional benefactions; particularly a grant of tythes in the royal forests, and an exemption from tolls and customs throughout the kingdom. These concessions were afterwards recapitulated in a new charter. † By these benefactions the establishment was considerably augmented; and the number of members probably increased from the thirty-two, on the original foundation of Osmund, to near fifty. The number was finally raised to fifty-two, which was the extent of the establishment till the Reformation.

^{*} William of Malmsbury. Saville, p. 161.

^{† &}quot;Henry, &c. to the archbishops, bishops, abbots, &c. ;--Know ye, that I have given to the blessed Virgin Mary, and to Roger, bishop of the church of Sarum, &c. the churches of Hegtedbury, Godalming, Sutton, Alweston, Netheravon, Hussebourn, Burbach, Bricklesward, and Shorston; with Sunbrook and Uffcot, which were held by Arnold the Falconer. The churches of Britford, Sunbury, Combe, and Harnham, Odiham, Mere, Westbury, Fighelden, Ailwardby, Stapleford, each with its appurtenances. Know ye, that I have given to the church of St. Mary, Sarum, and the community of the canons, all the tythes of the New Forest, of Panchet, of Buckholt, Andover, Hussebourn, and of all my forests in Wilts, Dorset, and Berks; and of all things, namely, of farms, pannage, herbage, cows, cheese, swine, and mares; and to Roger, the bishop, and his successors, the tythe of all venison in the said forests, except that which is taken when the deer are driven to a stand, in the forest of Windsor. Know ye, that I have given, in perpetuity, to the said church, as much timber from my forests as is necessary for its repair. Know ye, that I have granted permission to the said bishop Roger, to have a fair for seven days at Sarum: three days before the feast of the blessed Virgin Mary, the day of the feast, and three days after. Know ye, that I have conceded to the church, two hides, which Walter, son of Edward, held at Warminster; and one hide, which Hervey, son of the same Walter, held at Rotefen. Know ye, that I have allowed the said Hervey to give his land at Rotefen to the church of St. Mary, to establish a prebend. Know ye, that I have granted to the canons perpetual freedom in all markets and fairs throughout all England, from all the tolls and customs of my dominions. Know ye, that I have given to the said church, the churches which Wida de Brigstowe and John, the Priest, held at Brigstowe, with all their appurtenances."-Charter of Henry the First. Bishop's Records. 1100

During the temporary favour of Roger with king Stephen, he procured new concessions to his church. By that monarch, all the prebends belonging to the canons were for ever exempted from danegeld; and the gifts which Roger had conferred, in money, prebends, parsonages, and other property, received the sanction of the royal authority, "that they might be enjoyed in peace, tranquillity, and honour."* For the benefit of the school, Stephen also appropriated the churches of Odiham, Lys, and Brinkworth, with their appurtenances. †

On the disgrace of Roger, the fortress of Sarum was resumed by the king; and besides the inconveniencies to which the members of the church were exposed, from its transfer into lay hands, it is not probable that they were treated with more courtesy than their bishop. When, also, the succession to the throne was disputed by the empress Maud, and her partisans, they experienced their full share of the calamities attendant on domestic broils. But in 1141, the period when the capture of Stephen appeared to secure the triumph of Maud, the church of Sarum, which had evidently embraced her cause, was not overlooked. During her progress to Wilton, or at least during her continuance in this neighbourhood, she granted a charter, confirming all the possessions and privileges, which it enjoyed by the favour of former sovereigns. ‡

After the liberation of Stephen, this district was again the scene of hostility. The adherents of Maud occupied Old Sarum, and Stephen, in endeavouring to establish a military post at Wilton, in 1143, experienced a severe defeat. During these feuds, the property of the church

^{*} Charter of Stephen in the Chapter Records, date illegible.

⁺ Grant in the Chapter Records.

[‡] Charter of Maud, Bishop's and Chapter Records.

became a prey to the contending parties. As the canons adhered to the bishop of Winchester, in his defection from Stephen to Maud, and from Maud to Stephen, the lands both of the cathedral and the bishop were seized by Maud, and not restored until after her return to the continent.*

Soon after Henry the Second ascended the throne, he conferred on the bishop and canons an ample charter, confirming all the privileges and possessions granted by his grandfather, and sanctioning other acquisitions made in the interval; particularly the churches of Radcliffe, Lega, Durnford, Uphaven, Ticbourn, Westbury, Figheldean, Ailwardby, Stapleford, Teinton, Keinton, Sherbarton, Elenton, and Alfreston; and the prebend of Rothelm, held by Henry de Torpie. He annexed the penalty of ten pounds to any breach of the exemption enjoyed by the canons, from tolls and customs. He confirmed also a grant of the tolls, and forfeitures and pleas arising from tolls, in the market of Sarum, by Maud, his mother; as well as the gift of the manor of Horton, by Agnes, the wife of Hubert de Rea, and Henry, her son; and ten libratas, in lands and tythes, conceded by a certain huntsman named Croc. Also, all the lands held by Ailward and Godred in the burghs of Wilton and Sarum. He, besides, conceded to the church the manor of Tornton, the gift of earl Patric, and Walter, his father; and the church of Chardstock, given by Gerbert de Perci. He then specified and confirmed the donations of Osmund, and concluded with ratifying the possession of that portion of land which was held by the bishop in South Woodford, called Alweston, + with a mill, for the service which Gilbert of Sarum owed to the church. ‡

^{*} Page 29.

[†] A mansion was afterwards built on this land, which was the frequent residence of many of the bishops.

[‡] Charter of Henry the Second. Chapter Records.

The increase of the establishment rendered an addition necessary to the property assigned for the maintenance of the resident members. Accordingly, bishop Joceline appropriated the churches of Fleta and Poorstock, * with those of Alton, Blebury, Marlborough, and Britford, to the commons.

The succeeding prelate, Hubert Walter, enjoyed so high a share of favour under Richard the First, that it is natural to imagine his church derived some benefit from his influence. Yet, if such were the case, the ravages of time have destroyed all the documents of the period; for no grant or donation of any importance, public or private, can be traced during the interval he filled the see; nor, indeed, during the whole reign of Richard the First, except the cession of the churches of Whitchurch and Shorestan, by the abbot of Wandregesil. †

During the reign of John, the establishment obtained new benefactions and privileges from the crown. In 1201 that prince conceded the church of Melksham to the church of Sarum, on the condition that his own anniversary, and that of his father, Henry, should be duly celebrated by the canons. He confirmed all its liberties and possessions, and added a long list of privileges. He granted the members sak, and sok, toll, and theam, infangthef and outfangthef, in all their burghs, lands and revenues. He exempted them from danegeld, hidage, and caruage; from aids, ‡

^{*} Grants of Joceline. Chapter Records.

Grant of the abbot to bishop Hubert and the dean and chapter of Sarum. Chapter Records.

[‡] Sak, sok, toll, theam, infangthef, and outfangthef, were certain powers of civil and criminal jurisdiction, and manerial rights, exercised by the proprietors of lands in feudal times, over their dependents and vassals.—Danegeld, a tax originally levied in consequence of the danish invasions, and afterwards retained as a regular branch of the royal revenue. The aids, here mentioned, were also taxes paid to the king.

pleas, complaints, and citations; from the shire and hundred duties; from fines levied on account of murder and robbery; from aids to the sheriffs, foresters, and bailiffs; from the guard and works of castles; from warpenny, gauerpenny, thengpenny, hangwyte, flemenswyte, leerwyte, bloodwyte, fechtwyte, brickbreck, and fremenfret; from forestal, hamsock, herefar, and frankplege.* Finally, he renewed all the privileges and exemptions, which they enjoyed by the preceding charters. †

But, however favoured with regard to the burthens which weighed on the lay part of the community, the canons were exposed to other vexations scarcely less irksome. In consequence of the situation of the church, within the walls of the royal fortress, they experienced continual obstructions from the sheriff's garrison, in the performance of their religious duties, as well as

^{*} Pleas, complaints, &c. are interpreted to mean fees for liberty to prefer complaints in courts of justice, or fines for petty offences.-Hidage, and caruage, taxes levied on land, and differing, perhaps, only in name.-Warpenny, or Wardpenny, a tax to defray the expences of guard and watching, or a fine for exemption from that duty.—Gauerpenny, or averpenny, seems to have been a fine or contribution for carriage in the king's service.— Thengpenny, or thedingpenny, from thethinga, a tything, apparently some local tax levied in each tything -Hengwyte, a fine due to the king in cases where a felon taken with stolen property of the value of forty pence, or more, was hung without judgment .- Flemenswyte, a fine levied on the property of fugitives, or the power of the lord to seize their chattels.—Leerwyte, a fine levied by the lord on such of his dependents as were guilty of adultery or fornication. Bloodwyte, and fichtwyte, fines for bloodshed, and for breach of the peace, by combats or quarrels.—Brichbrech, or borgbrech. By the anglo saxon laws, the members of a community were rendered collectively and severally responsible for each other. At the age of fourteen, every freeman was obliged to find sureties for his good and peaceable behaviour; and hence the inhabitants of each district united in giving this inutual bond or pledge. When any individual committed an offence and escaped, or was not delivered up to justice; the borgbrech, or penalty annexed to a breach of this public bond, fell on the sureties.—Fremenfret, is by some considered the same as fremenswyte; but it appears rather to have been a fine imposed on such as harboured fugitives, or an obligation to maintain them till they were claimed.—Forestal, possibly the fine imposed for any obstruction on the public way.-Hamsok, a fine for a forcible entry into a house, or one levied on the community in which a burglary was committed.—Herefar, either the fine attached to non-attendance or negligence on a military expedition, or an exemption for taxes levied for such a purpose.-Frankplege. This seems to have been an exemption from attending at the Visus frankplegii, or inquest regularly made by the sheriff, to ascertain those who had given, or neglected to give, the surety mentioned under the word brichbrech.

[†] Charter of John, given at Faleise, in the second year of his reign, attested by John de Bray, archdeacon of Glocester; John de Banester, archdeacon of Worcester; Robert de Harcourt, William Brewer, &c. &c.

frequent insults from the licentious soldiery. Numerous were the complaints arising from this source, during a considerable period. Peter of Blois, a writer of the times, describes the place itself as "barren, dry, and solitary, exposed to the rage of winds; and the church, as a captive on the hill, where it was built, like the ark of God, shut up in the profane house of Baal." He has embodied, both in prose and verse, the general wish for removing to a more eligible situation. "Let us, in God's name, descend into the level. There are rich champain fields and fertile vallies, abounding in the fruits of the earth, and profusely watered with the living stream. There is a seat for the virgin patroness of our church, to which the whole world cannot produce a parallel." *

The citizens are supposed to have commenced their migration to this spot during the reign of Richard the First. Herbert Pauper, or Poor, who succeeded bishop Hubert, attempted to remove the establishment, but various difficulties thwarted the design; and its execution was finally reserved for his brother and successor, Richard, who was translated from Chichester to Sarum in 1217.

A plain and faithful narrative of this transaction has been given by William de Wanda, the friend of Poor, first precentor, and afterwards dean of this church. This record is here presented to the reader:

"In the time of Herbert, of happy memory, bishop of Sarum, the canons of the church held frequent consultations, relative to its translation to a more free and convenient place. For, as it was surrounded by the walls of the king's fortifications, it was exposed to various troubles, and continually laboured under the most grievous injuries and oppressions. By

^{*} Petrus Blesensis. Epist. 105.

the diligence of this bishop, who was a person of great sagacity and able in temporal matters, the affair was so far advanced, that a plot of ground was selected, with general approbation, as a more commodious situation for the church, and as affording each of the canons a proper space for the erection of a dwelling-house. The design was favoured by the illustrious king of England, Richard, who freely gave his assent. But afterwards, the bishop having computed the charges of finishing so great a work, and maturely considered his own ability to defray the expence, concluded that it would far exceed his utmost means, although he was rich and careful. Hence he proceeded no farther in the project. Afterwards, in the reign of the most cruel king John, he suffered great losses in his goods and possessions; being stript by confiscations, of what he had devoted to so pious a purpose. Truly, God knows whether this bishop was a man of a sanguinary disposition, * and not permitted to build the House of the Lord; and therefore this work devolved on his successor, who was of a most peaceable temper. But, by God's assistance, I will relate this matter, as it proceeded successfully in my time.

"In the year of Grace, 1217, upon the death of bishop Herbert and king John, the affairs of the see of Rome, in this kingdom were administered by Gualo, Cardinal Legate, then resident here, who carried matters with a high hand. Richard, bishop of Chichester, the brother of Herbert, was at that period translated to the see of Sarum, by the pope's authority. In this translation the church of Sarum shewed extraordinary zeal, as he had been several years its dean, had exerted himself in the execution of that office,

^{*} An allusion is here made to 1 Chron. chapter 22, v. 8; but for what cause it was applied to this bishop, cannot now be ascertained.

and was known to be a man of the greatest learning, as well as of the purest morals. This choice was approved by the whole nation, which had found him a loyal and excellent champion against Lewis, son of the king of France, and his frenchmen, who, at that time, were come over to take possession of the kingdom. The legate also assiduously laboured to effect this translation; because bishop Poor had been an useful assistant to him, in managing the affairs of the realm. Therefore, after a report was transmitted to the holy roman see, the assent of the pope was given; and thus was done, what every one wished, what God provided, what the pope effected, and what the universe required.

- "The said bishop, pitying the sufferings and straits of the church of Sarum, which he had newly espoused, and being not a little solicitous for its liberation, joined with the dean and chapter, in the year of Grace, 1218, in dispatching special messengers to that city, which is the mother and mistress of all. These agents represented the necessities of the church, and the manifold inconveniencies of its situation. They were charged, also, with letters from Gualo, the legate, framed on an Inquisition taken by him, concerning these matters, in virtue of a mandate from the pope; and at length brought back an indulgence, granted by the bounty of the apostolic see, in this form:—
- "'Honorius, bishop, servant of the servants of God:—To our reverend brother, Richard, bishop, and to our beloved sons, the dean and chapter of Sarum, health and apostolic benediction.
- "'My sons, the dean and chapter: It has been heretofore alleged before us, in your behalf, that as your church is built within the fortifications of Sarum, it is subject to many inconveniencies and oppressions, and you cannot abide therein without great corporal peril; for, being situated on a

lofty place, it is continually shaken by the concussion of the winds; so that while you are celebrating the divine offices, you can scarcely hear each other. Besides, the persons resident there, suffer such continual oppression, that they are scarcely able to keep in repair the roof of the church, which is often torn by tempests. They are also forced to buy water, at as great a price as would purchase the common drink of the country. Nor is there any access to the church, without leave of the castellans; so that it happens on Ash Wednesday, when the Lord's Supper is administered, at the time of synods, and celebration of orders, and on other solemn days, that the faithful, who are willing to visit the church, are refused entrance by the keepers of the castle, on the plca that the fortress is thereby endangered. Besides, as you have not dwellings sufficient for yourselves, you are compelled to rent houses of the laity. In consequence of these and other inconveniencies, many absent themselves from the service of the church.

"'We, therefore, willing to provide for this exigency, gave our letters and mandate to our beloved son, Gualo, cardinal presbyter of St. Martin's, legate of the apostolic see, diligently and carefully to enquire into this matter, either by himself, or others, as he should see expedient; and to make a faithful report to us. And whereas he has transmitted to us, under his seal, the depositions of witnesses, hereupon received; we have caused the same to be inspected by our chaplain, who has found the representations before made, relative to the aforesaid inconveniencies, to be sufficiently proved. Therefore, the truth, by his faithful report, being evident, we do, by the authority of these presents, grant to you, free power to translate the said church to another more convenient place; but saving to every person, secular and ecclesiastical, his right, as well as reserving the dignities, and all the liberties of the church, in their full state and force. And it shall not

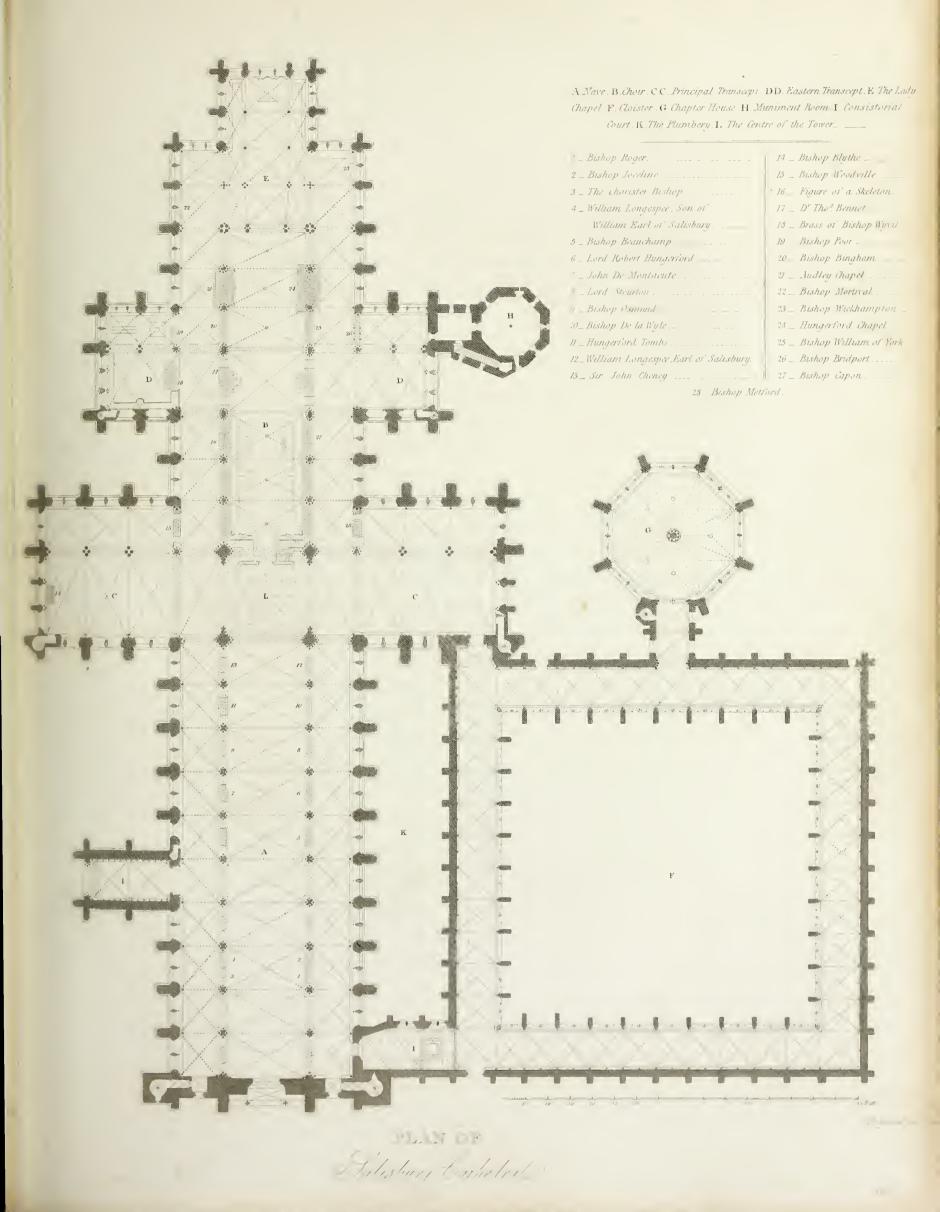
be lawful for any person, in any manner, to infringe, or rashly to oppose this grant: Otherwise, be it known, that he will incur the indignation of Almighty God, and of the blessed Saints, Peter and Paul, his apostles. Dated at the Lateran, the fourth of the calends of April, in the second year of our pontificate.'

- "Then the bishop, earnesly exerting himself, that the enterprise, which through the mercy of God had been begun, might be happily finished, without delay, caused all who were principally concerned in this matter, namely, the canons of the church of Sarum, to be called together. The greater and better part, being present, decreed in the manner following:—
- "'To all the children of our holy mother church of Sarum, as well present as future, to whom this writing shall come:—Richard, by divine permission, the humble servant of the church of Sarum; and Adam, the dean, and the chapter of Sarum, health in the Lord. Free power being granted to us by our most holy father, pope Honorius, to translate the church of Sarum to a more commodious place, on account of the many inconveniencies and oppressions under which it laboured, and of which sufficient proof hath been made before him, as in the preceding Act is more fully contained, we have caused a general convocation of the canons of Sarum, by themselves, for the major part, or by their proctors, being resident in chapter.
- "'The votes and inclinations of every one being diligently examined, it was unanimously answered, that it was useful and convenient to translate the church to a more commodious place. And when the charges, which the translation and construction of the new fabric required, were considered, (since a community can accomplish that effectually and speedily which a

single person sometimes attempts in vain) they all and every one promised, with a willing mind, to assist in the building of the new fabric, according to their prebendal estates, continually for seven years, in the terms following. For the greater security, a promissory act was drawn up, and signed, stating what, and how much, each would annually contribute.

- " 'We, all and singular, by this our present writing, both strengthened by the seal of the chapter, and corroborated by the subscription of each and every one, do voluntarily bind ourselves, and appoint by our common provision, four terms, in which, during every year to the seventh, we will pay, without contradiction or fraud, the fourth part of the money annually promised to be applied towards the building, and, by the grace of God, the completion of our fabric. These are the terms:—The first, on the Feast of All Saints; the second, on the Purification of the blessed Virgin Mary; the third, on the Ascension of our Lord; and the fourth, on Lammas day. The payment of the said contribution is to be made in the Chapter House of Sarum, at the terms specified, to such persons as shall be deputed for the purpose, on the part of the bishop and chapter. Done in the year of the Incarnation 1218, in the second year of our pontificate, in the Chapter House of Sarum, on the day of the Saints Processus and Martinianus.'
- "The same year, the bishop gave the precentorship to William de Wanda, which Thomas de Disci before held. This was on the Advent of the Lord; on which day he was installed, the dean being absent.
- "In the year of Grace 1219, a new wooden chapel was begun at New Sarum, * in honour of the blessed Virgin, on Monday next after the close of Easter. In a short time, the work was so far advanced, that the

^{*} This expression proves that the inhabitants of Old Sarum had already begun to settle on the site of the new city.





Feast of the Holy Trinity, the lord bishop first celebrated divine service therein, and consecrated a cemetery. The same year, being the third of his pontificate, the chapter of Sarum assembled at the Feast of the Assumption, the bishop, dean, chanter, chancellor, and treasurer, assisting. The canons present unanimously decreed, that the translation from the old place to that of the new fabric, should be made on the Feast of All Saints, next following, by those who were willing and able; and others, in the mean time, were charged with the care of the building. They decreed also, that the heirs of the first builders, as well canons as vicars, should receive two parts of the just value of what should be actually built, the third part being yielded for the land. The appointment and collation of the houses, after the first vacancy, were to be left on sale to the bishop; but the family of the deceased person, who first built, or the persons to whom the said two parts were by him bequeathed, were to remain in possession of the houses until satisfaction was made for the price, according to his last will. It was also ordered, that the contribution assigned for the use of the fabric, should be paid at the four terms, by each of the canons, in such manner, that having respect to the time of the receipts, every one should answer for that portion which he received, as well the living as the heirs of the deceased; as well canons as vicars and chaplains; and the vicar was to answer for the canon his principal. And it was decreed, that such as should not pay the said portion, within eight days of the stipulated term, or should not have leave of delay, were to be apprised that they were suspended from entrance into the church, unless unavoidable accident could be alleged Also, on the death of any canon, all the appurtenances belonging to the land were to remain upon his prebend, as well as fixtures.

"But the bishop, being still solicitous in his design, and perceiving that these sums were not sufficient to complete the work, by the advice of the chapter, appointed preachers, or rather collectors of alms, through divers bishoprics in England. The clerks and inferior ministers all declining the office, he addressed himself, with sighs and tears, to the higher persons. Some of them, likewise, excused themselves; but others cheerfully undertaking the task, he gave them proper instructions. As the Nativity of the Lord drew near, they left the habitations which they had prepared for their use against the holidays, and went abroad, every one to the district assigned. W. the precentor, to the bishopric of London; Mr. W. de Badiston, to Canterbury; Mr. R. de Hertford, to the bishopric of Ely; Mr. H. the chancellor, to the bishopric of Winchester; Mr. W. de Wilton, to the bishopric of Exeter; Robert, the scot, to Scotland; Mr. Luke, to the bishopric of Chichester. Others were afterwards, in like manner, dispersed through divers places. But, as to other matters relating to the church, during that year, few or none came to my knowledge; because I was long absent in the bishopric of London, promoting the affairs of our establishment, to the utmost of my power.

"In the year of Grace 1220, on the day of Saint Vitalis the Martyr, which was then on the fourth of the calends of May, the foundation of the new church of Sarum was laid. Now the bishop expected that our lord the king would have come hither, on that day, with the legate and archbishop of Canterbury, and many of the english nobility. Hence he prepared a solemn entertainment, at a great expence, for all who should appear; but, in consequence of a negotiation then pending with the welsh, at Shrewsbury, he was disappointed. He could not, however, defer the ceremony, because it had been publicly announced throughout the diocese.

"On the day appointed, the bishop came with great devotion." earls or barons of the county attended; but a great multitude of the common people crowded hither from all parts. Divine service was performed, the grace of the Holy Spirit invoked, and the bishop, putting off his shoes, went in procession with the clergy to the place of foundation, singing the Litany. After the Litany, a sermon was made to the people, and the bishop laid the first stone for our lord, pope Honorius, who had granted leave to translate the church; the second, for the lord S. archbishop * of Canterbury, and cardinal of the holy roman church, at that time with our lord the king in the marches of Wales. Then he added to the new fabric, a third stone, for himself. William Longspee, earl of Sarum, laid the fourth stone; and the fifth was laid by Ela de Vitri, countess of Salisbury, his wife, a woman truly praiseworthy, because she was filled with the fear of the Lord. After her, the few noblemen present added each a Then Adam, the dean; W. the chanter; H. the chancellor; A. the treasurer; and the archdeacons and canons, who were present, did the same, amidst the acclamations of the multitude; the people weeping for joy, and contributing thereto, with a ready mind, according to their ability.

"But, in process of time, the nobility being returned from Wales, several came hither, and each laid his stone, binding himself to some special contribution for the whole seven years. * * * * * *

"At the Feast of the Assumption, next following, in a general chapter, and in the presence of the bishop, it was thus provided:—Any canon failing to pay what he had promised to the fabric, if his prebend was within

^{*} Stephen Langton.

the diocese of Sarum, some one should be sent, on the part of the bishop and chapter, fifteen days after the period had elapsed, to raise what was due, from the corn which was found there. As long as such person should continue for that purpose, he was to be maintained, with all necessaries, from the goods of the said prebend. But if the prebend of the defaulter should be situated in any other bishopric, he was to be denounced as contumacious to that bishop, by the letters of the bishop and chapter, and was either to be suspended from entering the church, from the celebration of divine service, or excommunicated, according as the chapter should judge proper.

"And at the chapter then held, which began on the morrow of the Assumption, and lasted three successive days, Adam, the dean, was present in good health. He hastened from hence to Sunning, where he arrived on the octave of the Assumption. The morrow of the Vigil of Saint Bartholomew, the apostle, he died; and the third day following, his body was brought to Sarum, and honourably interred in the new chapel.

"By the mandate of the bishop, the chapter's letters were issued, citing all the canons then in England, to assemble at Sarum, on Sunday next after the Exaltation of the Holy Cross, and elect a dean. On that day the bishop being present, about twenty-seven canons appeared, of whom three were selected, secretly and singly, to take the votes of every one in writing. Robert Grossa Testa, then archdeacon of Wiltshire, with two other canons, were appointed in behalf of all, to name the said examiners. They chose Mr. Robert de Bingham, a man of great learning, and a long time master in divinity; Mr. Geoffry de Rouen, who was then commencing in divinity at Paris; and Mr. Henry de Bishopston, who used to read the Decretals at Oxford, and then governed the schools in the

new city of Salisbury.* These swore, on the Gospels, that they would fulfil their office, without exception of persons, and designate him as dean, who should be chosen by the majority."

De Wanda describes a contest which ensued for the office, to which he himself was at last elected, principally by the interest of the bishop. He then resumes the account of the building.

"In the year of the Incarnation 1225, the bishop, finding the new fabric, by God's assistance, sufficiently advanced for the performance of divine service, rejoiced exceedingly, since he had bestowed great pains, and given much assistance in this work. He, therefore, commanded William, the dean, to cite all the canons to be present on the day of Saint Michael following, at the joyful solemnity of their mother church; that is to say, at the first celebration of divine service therein. He ordered also, that on the morrow of the Festival a conference should be held in the Chapter House, relative to the affairs of the church, pursuant to the citation of the dean and chapter. On that day the following canons were present;—

The Lord Bishop, who is also a canon.
W. the dean.
G. the chanter.

Robert, the chancellor. Edmund, the treasurer.

Humphry, archdeacon of Wilts.

William, archdeacon of Berks.

Hubert, archdeacon of Dorset.

Martin de Patteshull.

Luke, dean of St. Martin's, London.

Hugh de Wells, archdeacon of Bath.

Gilbert de Lacy.

Mr. Henry Teissun.

Mr. Henry de Bishopston.

Mr. Luke De Winton.

Mr. Martin de Summa.

Mr. Richard de Brembla.

Mr. Thomas de Ebelesburn.

Mr. Henry de St. Edmund.

Mr. Geoffry, of Devon.

Mr. Roger de Worthe.

Hugh de Temple.

^{*} This observation, as well as the preceding, shews that the buildings of the city must have been considerably advanced, previous to the dedication of the church.

William de Leu. Robert Coteral. Peter Picot. Elias Ridal. The Abbot of Sherborne. * Anastasius, the subchanter. Mr. R. de Bingham.

Mr. Roger de Sarum. Daniel de Longchamp. Elias de Deram. Richard de Maupoder. Bartholomew de Remes. Valentinus.

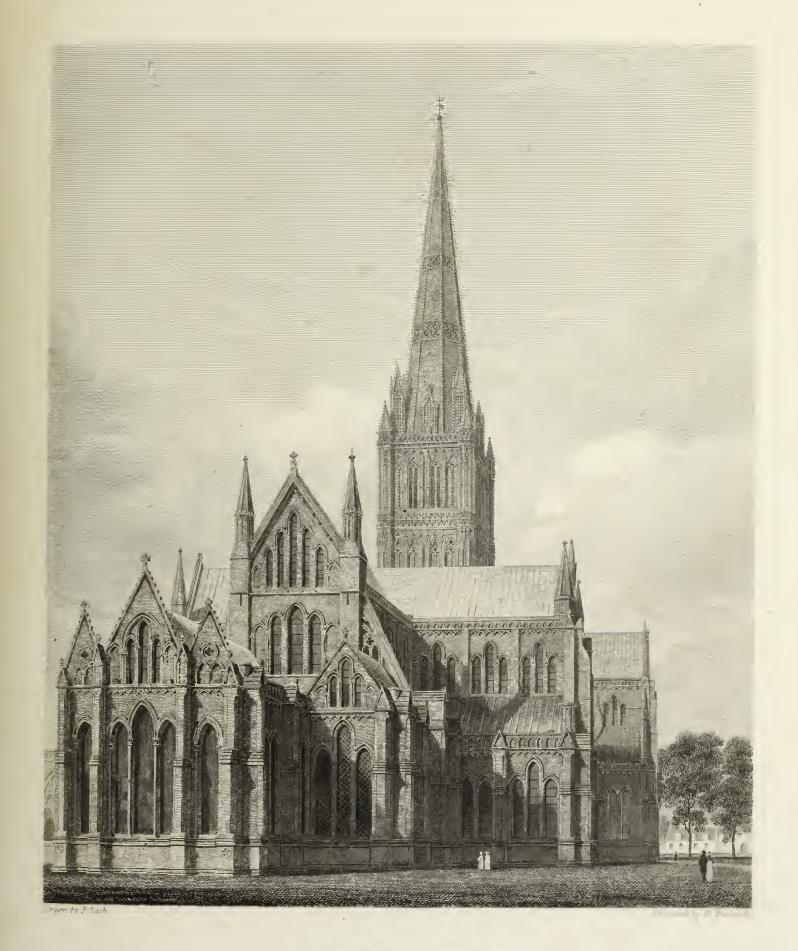
Stephen de Tyssebury.

"On the fourth of the calends of October, namely, the Vigil of Saint Michael, which happened on a Sunday, the bishop came in the morning, and consecrated three altars. The first, in the east part, in honour of the holy and undivided Trinity and All Saints, on which thenceforward the mass of the blessed Virgin was to be sung every day. He offered, for the service of the said altar, and for the daily service of the blessed Virgin, two silver basons, of the weight of † * * * *, and two silver candlesticks, of the weight of * * *, which were bequeathed by the will of the noble lady, Gundria de Warren, to the church of Sarum. Moreover, he gave, from his own property, to the clerks who were to officiate at that mass, thirty marks of silver, yearly, until he had settled as much in certain rents; and ten marks, yearly, to maintain lamps round the altar. He then dedicated another altar, in the north part of the church, in honour of Saint Peter, the prince of the Apostles; and a third, in the south part, in honour of Saint Stephen, the proto-martyr, and the rest of the Martyrs.

"On this occasion were present, Henry, archbishop of Dublin, and Stephen, lord archbishop of Canterbury. After some hours spent in prayer in the new church, they went down, with many nobles, to the house of the

[†] From the entries of admission in the Registers, there is reason to conclude that the abbots of Sherborne were canons of this cathedral in virtue of their office.

⁺ Blank in the original.



NORTH EAST VIEW OF



bishop, who generously entertained the numerous company during the whole week.

"On the day of Saint Michael following, the lord archbishop of Canterbury preached a sermon to the people, who came in great numbers. Afterwards he went into the new church, and solemnly celebrated divine service. The said festival was thus happily conducted, from the beginning to the end, without the least interruption or disturbance. The persons who were present, besides the knights and barons, were

S. archbishop of Canterbury.
Henry, archbishop of Dublin.
Richard, bishop of Durham.
Joceline, bishop of Bath.
Ralph de Nevil, bishop of Chichester.

Benedict, bishop of Rochester.

The Bishop of Evreux, in Normand, who was before abbot of Bec.

Richard, bishop of Sarum.

"Among these was Otto, the pope's nuncio, who was come to intercede for one Falcarius, then in rebellion, having defended, against the king, his castle of Bedford. The nuncio was to have audience at Clarendon, on Michaelmas day.

"On the Thursday following, our lord the king, and Hubert de Burgh, his justiciary, came to the church. The king heard the mass of the glorious Virgin, and offered ten marks of silver, and one piece of silk. He granted also to the church, the privilege of a yearly fair, from the Vigil to the Octave of the Assumption inclusive; namely, eight days complete. The same day, the justiciary made a vow that he would give a gold Text,* with precious stones, and the relics of divers saints, in honour of the blessed Virgin, for the service of the new church. Afterwards, the king went

^{*} A Text was a copy of the Old and New Testament, for the service of the altar.

down, with many noblemen and knights, to the bishop's house, where they were entertained.

"The Friday following came Luke, dean of St. Martin's, London, and Thomas de Kent, clerks of the justiciary, who brought the aforesaid Text, and offered it on the altar of the new fabric, in behalf of Hubert de Burgh. By the advice of the bishop and the canons present, it was ordered to be delivered to the treasurer to be kept; and the dean of Sarum was to be intrusted with one of the keys.

"The Sunday following, the bishop obtained leave that the new altar and chapel should remain in his custody for the whole seven years following; and that the oblations made there should be appropriated to the use of the fabric, except such as were given by the faithful for the perpetual ornament and honour of the church. He promised to execute a deed, stipulating that, after the expiration of the seven years, all things should return into the custody of the treasurer; and the oblations of all the altars be applied to the common use, according to the antient custom of the church of Sarum. And also, that those things which should have been offered to adorn the church, should then be delivered up. All which the bishop now committed to the custody of Elias de Deram, in whom he reposed the greatest confidence. * * * * * *

"On the day of the Holy Innocents, the king and his justiciary came to Sarum. The king offered one gold ring with a precious stone, called a ruby, one piece of silk, and one gold cup, of the weight of ten marks. When mass was concluded, he told the dean that he would have the stone which he had offered, and the gold of the ring, applied to adorn the Text, which the justiciary had given. But as to the cup he gave no particular directions. The justiciary caused the Text, which he had before given, to

be brought, and offered it, with great devotion, on the altar. They then all repaired to the bishop's house, where they were honourably entertained.

"On Saturday next after the Epiphany, the fourth of the ides of January, William Longspee, earl of Sarum, after encountering many dangers by sea and land, returned from Gascoigne, where he had resided almost a year, with Richard, the king's brother, for the defence of the city of Bourdeaux. The said earl came that day, after nine o'clock, to Sarum, where he was received with great joy, and with a procession from the new On the morrow he went to the king, who was sick at Marlbofabric. Eight weeks after that day on which he had been received in procession, on Saturday the nones of March, this noble earl died in the castle of Sarum, and was brought to New Sarum, with many tears and great lamentation. The same hour of the day on which he had been received with great joy, being the eighth of the ides of March, he was honourably interred in the new church of the blessed Virgin. At his funeral were present, the bishops of Sarum, Winchester, and some bishops of Ireland; earl William Marshall, and earl William de Mandeville; and these barons, Robert de Vieuxpont, Hugh de Gurnay, and Ralph de Toani, with a great multitude of their military attendants.

"In the year 1226, on the feast of Trinity, which then was the 18th of the calends of July, the bodies of three bishops were translated from the castle of Sarum to the new fabric, namely, the body of the blessed Osmund, the body of bishop Roger, and the body of bishop Joceline." *

^{*} From the original MS. of William de Wanda, in the Bishop's Records.

CATHEDRAL OF SALISBURY.

CHAPTER II.

Remarks on Saxon and Norman Architecture.—Peculiarities of the pointed style, and description of the new Cathedral.—Charter of Henry the Third to the city of Salisbury.—Allotment of the ground, and rights conferred by the bishop on the citizens.—Contributions to the fabric.—
Its completion and consecration.—Alterations in the establishment.—
Distinction between canons and prebendaries—Vicars and choristers.
—Removal of the establishment from Old Sarum.—Indulgences granted for visiting the church.—Ceremonies on the enthronement of the bishop, and installment of the dean and canons.—Entertainment, or Feast of Entry.—Bishop of the choristers.—Charter of Edward the First. 1225—1285.

As the erection of this cathedral may be deemed a new epoch in the history of our national architecture, it will be proper to lay before the reader a few remarks on the characteristics of our early ecclesiastical buildings, and to trace the rise of that peculiar style, of which this structure forms the most regular and perfect, if not the most beautiful specimen.

After the departure of the romans, foreign invasion and domestic feuds left the britons little leisure to erect buildings of magnitude; at least no traces now remain to shew the characteristics of their architecture. But the establishment of the saxon domination and their conversion to christianity, were soon followed by the construction of edifices for the offices of religion. Sometimes recourse was had to foreign architects, and sometimes natives were found sufficiently skilful to plan and superintend such works. But their models were the Roman buildings, of which many had doubtless escaped the ravages of war, and the silent destruction of time. The productions of these architects were, however, only humble imitations of structures, far inferior to the master pieces which graced the capital, and the cities near the seat of empire.

The obvious peculiarities of the Roman architecture were copied, and the design of imitation is proved by the name of "Roman manner," which is given by the early writers to this style of building. The columns were single, often placed on a square plinth; cylindric, hexagonal, or octagonal; and massive in proportion to their height. They were ornamented with capitals, generally indented with fissures of divers lengths and forms, which were at first a rude imitation of corresponding parts in the roman models, but afterwards were gradually changed into a peculiar species of decoration. Both pillars and capitals, instead of being uniform, were studiously varied. The arches were semicircular, at first probably plain, and progressively enriched with various mouldings. Among these were the lozenge or nail head; the embattled and triangular frettes; the billet, resembling small cylinders, placed in rows; the nebule, or wavy; the hatched; and finally the zig zag, or indented, which was a favourite ornament of the saxons, and is displayed in every possible variety. Similar decorations were used, as horizontal mouldings.

The smaller churches of the saxons were in the shape of a parallelogram; the nave separated from the chancel by an ornamented arch, and the east end turned in a semicircle. The larger, and perhaps later, were divided into a nave and side aisles; the nave generally consisting of two rows of arches, with corresponding stories or tiers of windows above. But the church built by Wilfrid, prior of Hexham, in the seventh century, is described as rising in three stories or tiers, with winding staircases, and numerous passages above and below.*

Within the saxon period, or towards the close of the tenth century, antiquaries have placed the introduction of transepts. Coeval with these were low square towers, which were built on the intersection of the transept with the nave, to give solidity to the edifice.† Afterwards towers were raised, to flank the west or principal front. The saxon vaultings were of stone, and generally plain; the walls massive, without external buttresses.

From an imitation of similar models, the norman architecture exhibits the same general features as the later saxon. Indeed, although the early saxon may perhaps be distinguished by its simplicity of design and rudeness of execution, the two styles were afterwards completely blended, Numerous cathedral and conventual churches were, however, built at no distant period from the conquest; and in them we observe grander proportions, with more richness and variety of ornament, than in those attributed to the saxons. The columns are sometimes like those of the saxons; sometimes compounded of square piers, with projections like columns attached; and frequently decorated with hatchings and spiral bands. Heavy plinths, adapted to the figures of the columns, generally form the bases; and the capitals are enriched with sculptured heads, with a species of volute, and

^{*} Eddii Vita Wilfridi, cap. 22, p. 62.

[†] The use of large bells was probably coeval with the introduction of towers.

with other ornaments, too numerous to be described. The arches are semicircular, like those of the Saxons, but exhibit a greater variety of mouldings and sculptures. On the principal entrances, in particular, the norman architects lavished their decorations. These generally consisted of a large door, flanked by two smaller, and formed of several receding arches, enriched with mouldings, foliage, and sculptured figures, in low relief. The jambs and heads of the doors were also often ornamented with a species of mosaic, of diamonds, lozenges, and zig-zag, intermingled with beads.

Among the ornaments, which have been regarded as peculiar to the norman style, are bands of intersecting semicircular arches, and the corbel table, a series of small arches, rising from sculptured heads. These were sometimes introduced as a relief to blank spaces, and sometimes to mark the divisions of the building.

Of the norman churches the smaller cannot be distinguished from those of the saxons. The larger consisted of a nave, side aisles, and transepts, with a tower at the principal intersection. The nave rose in three tiers or stories: the lower formed by semicircular arches, resting on massive columns; the second, which answered to the space within the roofing of the aisles, consisted of large arches, subdivided into two smaller; the upper, or clere-story, of windows with three lights, of which the middle was higher than the other two. The walls were massive, but strengthened with external buttresses, of little projection, and without ornament. Such was the style of the cathedral at Old Sarum.

Towards the middle of the twelfth century the pointed arch appeared in the buildings of western Europe. Some suppose that it was suggested by the elegant effect of the intersecting semicircular arches, before mentioned; others, that the design was brought by the crusaders from the

Holy Land. Whatever was its origin, its peculiarity was at first slightly marked: the point was scarcely perceptible, and the arch rested on massive columns. Afterwards it became more acute, and was joined with lofty and clustered columns, which are now regarded as another characteristic of the pointed style. For a time, the two kinds were intermixed: the lower story generally consisting of pointed, the upper of semicircular arches. But the pointed arch rose in estimation; no less from its elegance, than from its fitness for a bold and airy mode of building. Afterwards the head of the arch was varied with sweeps or divisions, and surmounted with pediments, which were decorated with crockets or foliage. The west front of the larger churches also exhibited a profusion of niches, filled with statues.

In France the new style made a rapid progress, and was speedily introduced into England. But here, as on the continent, the two kinds were at first intermixed; and the pointed arch was frequently ornamented with the zig-zag, and other favourite mouldings of former architects. Such examples occur in the neighbouring church of Wimborne, and in the Abbey Church of Lanthony, Monmouthshire,* as well as in other structures, erected about the close of the twelfth century.

The cathedrals abroad, particularly that of Rheims, must have awakened emulation in England. Accordingly, bishop Poor, or the able architects to whom he had recourse, formed the plan of an edifice, in which the pointed style is displayed in all its purity and beauty. As the cathedral of Salisbury is regular in its design, and uniform in its parts, to give an account of its structure, is to mark the peculiarities of that style, of which it is a perfect

^{*} This beautiful specimen of the combined semicircular and pointed styles is now falling into ruin. Its history and description may be found in Coxe's Historical Tour in Monmouthshire, and its most striking features are preserved in four engravings, from drawings by the elegant pencil of Sir Richard Hoare.

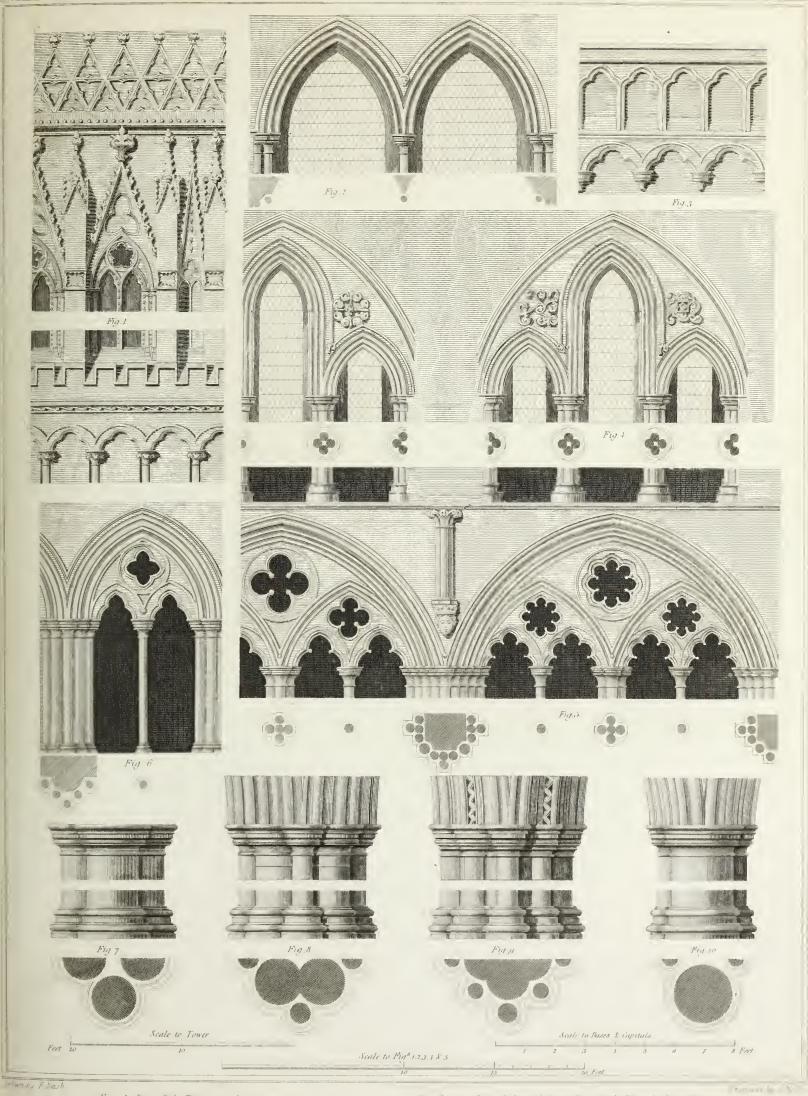


Fig. 1_ Part of the Tower outside

- 2_ Windows in the side Aiste's
- 3_ Parapet wall all round the building 4_Windows over the gallery in the Choir.
- 5_Gallery over the areat Arches in the Nave and thour
- Fig 6 One of the Arches of the Gallery in the W end of the Nove
 - 7 Capital and Base of the Columns in the great Transept
 - 8 10 in the Navi ..
 - 9 Do in the Choir.
 - to D" in the little Transept and Lady Chapel



model. The plan, views, and plate of details, will present its features to the eye, more clearly than they can be described by words. A few remarks, are, however, necessary to explain the labours of the artist and engraver.

Although a new form was given to the arches, as well as to the columns, yet no essential change took place in the general disposition of the building, except at the east end, of which the termination was rectilinear, instead of being turned in a semicircle. To this part was also attached a chapel, which, from about the commencement of the twelfth century, commonly formed an appendage to the larger churches. As it was dedicated to the peculiar service of the Virgin, it bears the name of the Lady Chapel *

This magnificent structure consists of a nave and side aisles, with transepts, forming a double cross. On the east of each transept is a side aisle. The nave, choir, and transepts rise into an elevation of three tiers. The lower arches are of the lancet kind, supported by clustered columns, each composed of four pillars, with as many slender shafts. In the second tier, or gallery answering to the roof of the aisles, the double arch of the norman style is replaced by a flat pointed arch, subdivided into four smaller, which are varied with different sweeps or divisions, and ornamented alternately with quatrefoils, and rosettes of eight leaves. † The upper or clere-story consists of triple windows, of the lancet shape. ‡ Between the middle arches are corbel heads, supporting clustered shafts, with a capital of foliage. From these rises the vaulting, which is plain,

^{*} The Lady Chapels are supposed by some to have been intended for the accommodation of the sick, or such as could not attend the service in the choir. But, perhaps, the appropriation of these chapels may better be ascribed to the peculiar devotion which, about the eleventh century, began to be paid to the Virgin Mary.

[†] Plate of Parts, fig. 5.

and turned with arches and cross springers only. The columns dividing the principal transept from its aisle, consist of clusters of four, without shafts; those of the smaller transept of two columns, with as many shafts. The upper stories of both transepts are similar to those of the nave. * The lower arches of the choir, as well as those of the transepts, are enriched with an open zig-zag moulding; and the space above the small lights of the upper windows is relieved with an ornament, resembling an expanded flower.

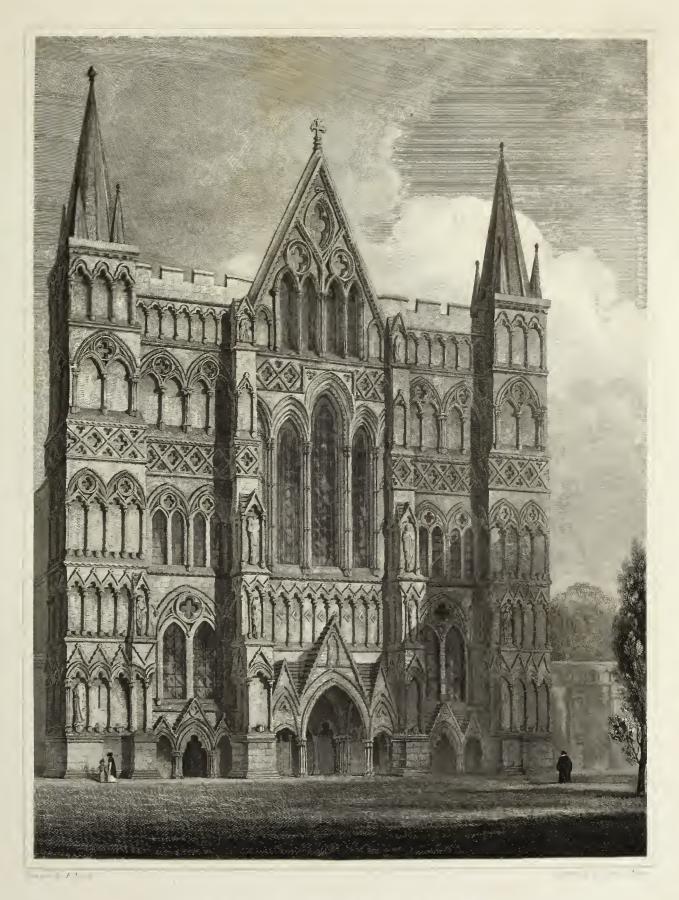
Throughout the vaulting the intersection of the cross springers is marked with a tuft of foliage; and smaller tufts, or single leaves, are gracefully introduced in other parts of the building. The four arches at the principal intersection are also decorated with a rich moulding of rosettes. The windows of the side aisles are double lights of the lancet kind, † unornamented without, but with slender shafts within. Those of the upper story, both internally and externally, are relieved with shafts. The mouldings are plain curves, and the bases and capitals of all the columns exactly similar.

On examining the exterior, we observe one of the first peculiarities which marked the pointed style. As this mode of building was less massive than that of the normans, a new expedient was necessary to give it the requisite solidity. Hence the walls are strengthened with buttresses of considerable projection, introduced in the intervals between the windows, as well as at the principal angles. Flying, or arched buttresses, are also concealed within the roofing of the aisles, to support the walls of the nave.

The projecting parts are marked with additional ornaments. The arches of the east end, the terminations of the transepts, and the front of

^{*} Plate of Parts, fig. 7, 8, 9, 10.

[†] Plate of Parts, fig. 2.



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the north porch, are embellished with shafts and mouldings; simple yet tasteful, and calculated to give a more elegant and elaborate appearance to those portions which first strike the eye. The whole building, and likewise the cloister, are surmounted with a parapet wall, the style of which has been much admired. *

But the west front was the part in which the architect has chosen to display his taste and fancy. The lancet and subdivided arches are here gracefully intermixed, and trefoil headed niches, surmounted with pediments, terminating in trefoils, † are profusely scattered over the whole front itself, as well as the sides and reverse of the square turrets, with which it is flanked. These originally contained images, which, to judge from the mutilated remnants still left, were in no wise contemptible, either for style or execution. Many of the string courses and heads of the niches are decorated with an open zig-zag moulding; and the division is marked by a fillet of lozenge work, enriched with trefoils and quatrefoils. A comparison of this front with the other parts of the structure, will prove that the design of the builder was to exhibit his power of combining grandeur with elegance and simplicity; and that, if he was elsewhere sparing of his ornaments, it was from taste and judgement, not from poverty of imagination.

In the Lady Chapel, also, he has chosen to display the boldest and most striking specimen of his skill. It consists of a body and side aisles, of the same breadth as the choir, divided from each other by alternate single and clustered columns, of peculiar lightness. These are scarcely nine

^{*} Plate of Parts, fig. 3.

[†] The kind of subdivided arches here employed, as well as at the ends of the transepts, may be seen in the Plate of Parts, fig. 6.—The smaller arches forming the niches of the north porch and west front resemble those in the Plate exhibiting the Sculpture of the Chapter House.

inches in diameter, yet almost thirty feet in height, and are rendered stable only by the vast weight of the vaulted ceiling.*

The lofty tower and spire were obviously not included in the original design; the architecture being of a much richer and lighter species. The original finish was a species of lantern, built on the intersection of the grand

* The following are the principal dimensions of the building.

INSIDE.	F.	IN.
LENGTH of the Nave 229f. 6 in. Choir 151f. Lady Chapel 68f. 6 in total	449	0
Principal transept	203	10
Eastern transept	143	0
WIDTHS of the Nave and Choir from pillar to pillar	34	3
Aisles from pillar to wall	17	6
Principal transept	34	10
Its aisle	15	6
Eastern transept	24	10
Its aisle	14	0
HEIGHT of the Vaulting of the nave, choir, and transepts	81	0
Aisles and Lady Chapel	39	9
OUTSIDE.	F.	IN.
Extreme length	473	0
Principal transept	229	7
Eastern transept	170	0
Width of the West front	111	4
Nave and aisles	99	4
Principal transept with its aisle	81	4
Eastern transept	65	0
Haight to the top of the Parapet wall of the nave	87	0
Aisles	44	0
Roof	115	0
West front	130	0
CHAPTER House.—Out to out of the walls	78	0
Diameter within	58	0
Height of the vaulting	52	0
CLOISTER.—Out to out of the walls	195	0
Length of each side within	181	0
Width	18	0
Height of the vaulting	20	3

Communicated by Mr. Fisher, the present Clerk of the Works.

transept, and the nave, rising about eight feet above the roof, and ornamented internally with a colonnade, supporting a series of subdivided arches.*

The choir appears to have been originally inclosed with a stone screen, standing on a deep plinth, broken into niches, with trefoil heads; and ornamented with various kinds of sculpture. † The same taste is observed in the niches, or stalls of the Chapter House.

The walls and buttresses are of Chilmark stone, brought from a village twelve miles distant. The pillars and shafts are of Purbeck marble. Those which sustain any pressure, are laid according to their natural bed in the quarry; while the ornamented shafts have their form inverted. These were not in general introduced in the order and course of the work; but fixed with lead, in a socket purposely left, after the building had settled, and fastened to the pillars with a bandage of brass. The push of the vaulting answers nearly to an equilateral triangle. The groins and ribs are of stone; but the shell between is of chalk mixed with stone, over which is laid a coat of mortar and rubble, apparently ground together, and poured on hot, so as to cement the whole into one entire substance.

At a short distance to the north of the church, was a large and substantial belfry, which was probably erected at the same time as the principal building.

Bishop Poor had no sooner rendered a part of the new edifice fit for the performance of divine service, than he procured, from king Henry the

^{*} See the original termination of the tower outside. Plate of Parts, fig. 1.

[†] A part of this screen, which separated the nave from the choir, and supported the organ, is still preserved in the Morning Chapel. The niches, or stalls of the Chapter House, were in the same style.

Third, a charter, calculated to promote the safety and welfare of the infant city, which was already rising in the vicinity. *

At this period an arrangement was made relative to the disposition of the buildings in the new city. The ground was divided into spaces, or portions, each containing seven perches in length, and three in breadth; and these were again subdivided, for the convenience of settlers. To give

- * "Henry, by the grace of God, &c. &c.:—Know ye, That from reverence and honour to God, the blessed Virgin Mary, and for the salvation of our soul, and the souls of our predecessors and heirs, we have granted, and by this present charter confirmed, to God, and the church of the blessed Virgin Mary (whose translation from our castle of Sarum, to a lower situation, we have ratified; and in the foundation of which church we have laid the first stone), and to the venerable father, Richard, bishop of that place, to his successors, and the canons, and to his other tenants, all the liberties and free customs which they enjoyed in the times of our predecessors, kings of England, in every part of our realm, by their charters, or those of others, to the said church, and confirmed to the bishops and canons; as the charters of our predecessors, and those of other donors, do fully testify.
- "We grant, for us and our heirs, that the place, called New Sarisbury, be a free city for ever, inclosed with ditches, as hereafter specified; and that the citizens be free from toll, pontage, passage, pannage, lestage, stallage, carriage, and every other custom, for all goods, which they shall transport by land or by water, throughout our realm; and we forbid any to disturb them, their lands, or servants, under pain of forfeiture.
- "We also grant to the citizens, all the liberties and immunities, throughout our realm, which our citizens of Winchester enjoy.
- "We grant the bishop and his successors, permission to inclose the city with sufficient ditches, to prevent the danger of thieves, and to hold it for ever as their own proper domain, saving to us and our heirs the patronage of the see, and every other right, which we enjoy during a vacancy, as in other cathedral churches.
- "It shall not be lawful for the citizens to give, sell, or mortgage their burgage houses and tenements, without the consent of the bishop and his successors. We grant to the bishop and his successors, for their own necessities, as well as those of the church, the power of taking a tallage, or reasonable aid, of the citizens, when we or our heirs tallage our domains. For the improvement of the city, we also grant the bishop and his successors, permission to change and remove the roads and bridges, leading to it, in the manner most convenient to themselves, saving the rights of others.
- "We permit the bishop and his successors, to have yearly, for ever, a fair in the city of New Sarisbury, from the Vigil of the Assumption of the blessed Virgin Mary, to the morrow after the Octave of that feast; and a weekly market, on Tuesday, with all the liberties and free customs belonging to such fairs and markets. We order, that our own, as well as foreign merchants, who are at peace with us, and who may bring their merchandize to the said city shall have liberty to enter, remain, to go by water, and over bridges, as well as by land, and to have free ingress into our realm, as well as egress from thence, without obstruction from our officers or others, on paying the just and usual customs.
- "All these liberties and immunities we grant to the said bishop and his successors, and to the canons and citizens; so that by this charter nothing be taken from the canons and citizens, of the liberties granted by our predecessors, kings of England. This we confirm, &c. saving the liberties of our city of London. Dated at Westminster, January the thirtieth, in the eleventh year of our reign."

9



INTERIOR VIEW OF SALISBURY CATHEDRAL, from the West Contrance.



value to this property, by a regular title, and the right of transfer, the bishop issued a deed, confirming the citizens in the honourable and tranquil possession of their free tenements, allowing them the power of giving, selling, or letting, except to the church, or to religious houses, and fixing a quit rent of twelve-pence yearly for each parcel of land.*

Private liberality to the new fabric was not less conspicuous than royal munificence. According to the extracts from the Martyrology, preserved by Leland, Alicia, heiress of the powerful family of Brewer, granted all the stone required for the building during twelve years. † In the reign of Henry the Third, the possessions of the church were also increased by various donations; particularly by the prebend of Horton, the gift of Agnes, wife of Ralph de Bellafago, and the manor of Hurst, of Peter de Mowbray. ‡

Leland has preserved the names of the persons who first directed the operations of the new fabric. In the Martyrology, Elias de Derham, whom de Wanda mentions as the friend of Poor, is commemorated as the superintendant for twenty years; and Robert, who is designated as the mason, or builder, for the same space of time. §

After the translation of Poor, the work appears to have been carried on with equal spirit, by his successor, bishop Bingham. In 1238 this bishop obtained the royal confirmation of a grant, appropriating for the use of the fabric the produce of all fines due to the dean and canons; and the chattels of their fugitive dependants, as well as of those who should incur the forfeiture of life or goods to the king. To give validity to this cession,

^{*} Deed of bishop Richard, March 25, 1225, in Price's Account of Salisbury Cathedral, p. 19.

[†] Leland Itin. v. 3, p. 80.

[‡] Chapter Records.

[§] Leland Itin. v. 3, p. 80, 81.

the king himself made a formal offering of one mark, arising from the said amerciaments, on the high altar.*

The funds accumulated for the undertaking, were still, however, inadequate to the expence; for afterwards another appeal was made to the devout. In 1244 an indulgence of forty days was granted by the archbishop of Canterbury, to such as should give their aid "to the new and wonderful structure of the church of Sarum, which now begins to rise, and cannot be completed with the same grandeur, without the assistance of the faithful." † But notwithstanding these and other benefactions, bishop Bingham was unable to complete the work, and, on his death, in 1246, he left his church indebted 1700 marks. William of York, the next bishop, must have prosecuted the design with similar ardour; for, in 1258, two years after the nomination of his successor, Egidius de Bridport, this magnificent pile being completed, was dedicated, by Boniface, archbishop of Canterbury, in the presence of the king and queen. From the short interval of time, it is probable that the principal work of bishop Bridport consisted in covering the roof with lead. ‡

Amidst their labours for the completion of the church, the bishops were not inattentive to the convenience of the city. An undertaking of no small local importance, was the change of the road through New Sarum, and the erection of a bridge at Harnham. This was the work of bishop Bingham, who granted the custody of the bridge to the dean and chapter.

^{*} Charter of Henry III. dated at Chichester, Feb. 18, 1238. Chapter Records, and Price's Salisbury Cathedral, p. 21.

⁺ Indulgence, in the Chapter Records.

[‡] Leland Itin. v. 3, p. 81, 82.

[§] Copy of the Acts on this subject, Bishop's Records. See also p. 39.

Immediately preceding the removal, or during the erection of the cathedral, some changes took place in the organization of the establishment.* Bishops Poor and Bridport made an addition to the revenue assigned for the commons. The number of residentiaries at this period was reduced, and afterwards gradually diminished, till the establishment assumed nearly its present form. About the same time we may also date the distinction of canons, applied to the residentiaries; and of prebendaries, to those who were absent, or resided on their prebends. Hence the body of vicars acquired the form of a regular establishment; and for their support, bishop Poor assigned a particular fund, which was afterwards considerably increased. At no great distance of time they were accommodated with a Common Hall, which was situated near the present St. Anne's gate. The choristers received a similar establishment, and various grants were made, within the first century after the erection of the church, for their maintenance. †

Although the antient cathedral and canonical houses were yet standing at Old Sarum, the establishment was now entirely removed to the new city. In 1269 we find the first notice relative to the nomination of two vicars, to celebrate in the perpetual chantry, dedicated to the Virgin Mary, in the antient cathedral. According to the Chapter Records, this practice was annually continued, till near the period of the Reformation. ‡

^{*} A change was even made in the Arms of the See. The seal of bishop Poor (which may be seen in the Plate of Monuments) exhibits the Salutation of the Virgin Mary; and that of bishop Bingham the Virgin and Child, as still borne.

[†] Chapter Records. In the time of bishop Simon de Gandavo the number of choristers amounted to fourteen. They had a common hall and dormitory, and were under the care of a master.

[‡] Bishop's and Chapter Records, and Chapter Registers, passim.

The new fabric called forth just and general admiration. Before the close of the thirteenth century it was honoured with various spiritual privileges, by different prelates, which were calculated to increase its consequence, and augment its revenues. Besides many indulgences to those who should pray at the tombs of earl William Longspee, bishops Longspee, de la Corner, Simon de Gandavo, and Mortival, the following were granted to such as should visit the church and perform to their devotions there:— In 1271, of fifty days, by William, bishop of Bath and Wells. In 1272, of forty days, by the bishop of St. Asaph. In 1279, of forty days, by Robert, bishop of Bath and Wells. In 1287, of forty days, by William, bishop of Landaff.

It is here proper to advert to certain customs and ceremonies, which, though not coeval with the first foundation, are yet of high antiquity. The forms of inthroning the bishop, and installing the dean and other members, were deemed of sufficient importance to deserve a particular record, in the Chapter Books, at every change.

At the inthronement of the bishop, the members of the church made a procession round the choir in silk copes, as on double festivals, the bells in the belfry ringing. They then proceeded through the west door, to the north gate, where they met the prelate elect, who was barefoot, and without the pontificial habits. The dean sprinkled him with holy water, and taking a cross, which was placed on a table, offered it to him to kiss. Afterwards the bishop repeated the usual oath, to defend the liberties and privileges of the church, and kissed the Book of the Holy Evangelists. The whole body returned in procession, singing, to the choir. The dean led the bishop to the high altar, where he prostrated himself on his pall, and made his offering. He was then inthroned, and Te Deum being sung, he

arose and gave the benediction. After retiring to the vestry, to habit himself for celebrating mass, he joined a procession, which was made by the members of the church and choristers, round the choir and cloister, as on double festivals. Having celebrated mass, he repaired to the palace, and on the following day he was installed as prebendary of Potterne.

On the reception of a dean, the members of the church made a similar procession to the gate of the Cemetery, near the School House, * where they met the new dignitary. Here the two most considerable persons incensed and sprinkled him with holy water. They returned through the west door into the choir, and from thence into the Chapter House. The next day, the canons being assembled in chapter, the dean took the usual oath, and was admitted into his seat by the chancellor.

The other members, after the customary oath, prostrated themselves in the choir, while an appropriate psalm was sung. They then rose, were clothed in the canonical habit, and received the fraternal kiss of peace from the other canons. Afterwards they were admitted into their stalls, and sixpence was delivered to them as their share of commons for the day. †

A custom, which is mentioned in the Chapter Books, indicates at once the hospitality and simplicity of the age. According to an act, in 1389, it is declared to be an antient and approved custom of the church of Sarum, that a canon newly coming to reside should make his *Entry* into Residence. He was to invite, and hospitably entertain the bishop for forty days, the dean for thirty days, and each canon for twenty days. This was afterwards commuted for a certain sum of money. ‡

^{*} This regulation proves that the old School House was situated near the entrance into the Cemetery. A congratulatory speech is still addressed to every new bishop, on this spot, by one of the scholars.

[†] Chapter Records.

[‡] Chapter Records.

The discovery of a monument in this cathedral led to the knowledge of a singular custom, not only in this, but in other religious establishments, both in England and abroad. From the age of the monument, it appears to have taken its rise, at least, as early as the commencement of the thirteenth century.*

St. Nicholas was antiently considered as the patron of children. In the Golden Legend we are told, that "his father and mother, when he was born, made him a christian, and called him Nicholas, that is, a man's name; but he kept the name of a child, for he chose to keep virtues, meekness, and simplicity, and without malice. While he lay in his cradle he fasted Wednesdays and Fridays: those days he would suck but once in the day, and therewith was well pleased. Thus he lived all his life in virtue, with his child's name. And therefore children worship him before all other saints." †

On the day sacred to this patron of childhood, the choristers annually chose one of their number, who was called the Bishop of the Boys, or Choristers. From his election, till the night of Innocent's Day, he bore the name and state of a bishop, was pontifically habited, carried a pastoral staff, and wore a mitre, frequently surpassing in richness those of real prelates. His fellow choristers likewise assumed the style of canons, or prebendaries. On the eve of Innocents' Day they performed the same service, except the mass, as was performed by the bishop himself, with the other members of the church. They went in procession, through the west

^{*} This custom was certainly of subsequent date to the time of Osmund; because some reference to it would otherwise have been found in his minute regulations for every part of divine service.

^{*} Golden Leg. Fest. of St. Nicholas.

door, to the Altar of the Holy Trinity, habited in copes, with lighted tapers, and took precedence of the dean and canons residentiary. Afterwards the Chorister Bishop appeared in the first chapter, and was allowed to receive all the offerings made at the altar the day of the procession.

So much importance was attached to this frivolous ceremony, that bishop Mortival deemed it worthy of a particular regulation in his Statutes. He orders that the Bishop of the Choristers "shall make no visit* nor keep any feast, but shall remain in the Common Hall, with his companions, unless he be invited to the table of a canon for recreation; and shall frequent the school and church, with the rest of the choristers, immediately after the Feast of the Innocents. And as in former times, when the boys made their annual procession to the altar of the Holy Trinity, much disorder and pressure arose, from the concourse of people, to the injury of individuals and of the church itself, the penalty of the greater excommunication is denounced against such as shall so offend; and all are strictly prohibited from interrupting the said boys in their procession, or any part of their ceremony." †

In 1285 the liberties and privileges of the church were renewed and ratified by a charter of Edward the First, dated in the thirteenth year of his reign. ‡

^{*} Gregory, in his account of the Boy Bishop, has, by a singular oversight, mistranslated this clause, and concluded that he was accustomed to hold Visitations.

[†] Gregory on the choral bishop. Statutes of bishop Mortival. Bishops' Records, and Chapter Registers.

[‡] Price's Account of Salisbury Cathedral, p. 22.

CATHEDRAL OF SALISBURY.

CHAPTER III.

Increase of the city.—Ecclesiastical establishments.—Dispute of the citizens with bishop Gandavo.—Permission of the bishop to fortify the city.—

Licence of Edward the Third to wall the Close.—Grant for the removal of the cathedral and canonical houses at Old Sarum.—Erection of the tower and spire.—Appointment of foreigners to the principal dignities.

—Dispute with bishop Erghum.—Design to obtain the canonisation of the founder Osmund.—General convocation.—Admission of different illustrious personages into the confraternity of the church.—Decline of the tower and spire.—General convocation.—Charter of Henry the Sixth, giving leave to appropriate lands for the security of the fabric.

—Grant of the manor of Cricklade for that purpose, by Walter, Lord Hungerford.—Proceedings on the canonisation of Osmund.—Mission to the Court of Rome.—Canonisation of Osmund—Miracles attributed to his intercession. 1285—1456.

THE beginning of the fourteenth century was an important æra both to our church and city. If we transport ourselves in imagination to that period, we contemplate an edifice inferior to none of its kind and age; the wonder of the time in which it was built, as it is the admiration of the

present, in all its original perfection and elegant simplicity, as it was planned by able heads, and left by skilful hands. We find also the city to which it gave birth, rapidly increasing in extent and importance: at first acquiring wealth and activity, from the vast sums expended in the construction of the cathedral, and the numerous artisans to whom it furnished employment; and finally, from the powerful influence of industry, enabled to subsist by its own resources, and rising to a considerable rank in the State.

It is natural to man, however, to spurn at restraint, and, despising the advantages which he actually enjoys, to hope for greater from change. Such was the case with the citizens of Salisbury. In 1315, conceiving themselves aggrieved by the services attached to their feudal dependance on the bishop, particularly by the tallage, which Simon de Gandavo then first demanded, they appealed to the king, and obtained leave to renounce their privileges, on the condition of being exempted from the claims of their prelate. Scarely, however, had a year elapsed, before they had ample cause to regret their precipitation. Deprived of the advantages which they enjoyed under the protection of the church, their trade languished, their consideration was lost; and they saw themselves, to use their own words, "from being members of a city, to which it was glorious to belong, "stripped of their liberties, and rendered a derision to the people."*

They made an appeal to the bishop, renewed their professions of obedience, and by his interposition obtained the restoration of their privileges and exemptions, on the payment of the usual fees. An arrangement was accordingly drawn up between Mr. Walter Harvey, secretary of the bishop, and the agents of the citizens, which, from the minuteness of

^{*} Different documents on this subject, which concern the city rather than the church, are printed in Price's Account of the Cathedral, p. 22-33.

its stipulations, appears to have been studiously calculated to obviate all causes of future dispute.

This broil being happily accommodated, additional confidence revided between the prelate and the community. About 1315 Simon de Gandavo exercised the power confided to him, by the charter of Henry the Third, and granted the citizens permission to fortify their city with a rampart and ditch. In these disorderly times, when the weakness and imprudence of Edward the Second had rendered the kingly power a mere empty name, and when the restraints of law were often defied by bands of robbers, such a privilege must have been of no ordinary value, to a place whose wealth offered a temptation to cupidity and violence. The remains of this rampart were extant till within a few years; and proved that the city at so early a period occupied nearly the same ground as a present. Various notices preserved in numerous deeds which were executed towards the close of the thirteenth, and during the fourteenth century, prove also that its internal arrangement has undergone little change, and that many of the streets had then received the names they still bear. We find references to the Butcher Row, in 1287; to the free school, and Castle Street, in 1326; to Gigore, or Gigant Street, and Wynemand Street, in 1334; to the Poultry Cross, and New Street, in 1335; to Fisherton, in 1341; to High Street, in 1342; to Mynster and Silver Streets, in 1345; to Endless Street, in 1348; to Brown Street, in 1369; to Winchester Street, in 1379; to Culver Street, in 1402. These notices comprise descriptions of shops, cellars, and magazines, which shew a respectable degree of industry, wealth, and prosperity.

The place was not deficient in ecclesiastical and other public establishments, proportionate to its size and consequence. In 1227, according to the author of the Antiquitates Sarisburienses, Ela, countess of Salisbury,

granted to bishop Poor a certain quantity of land, near Bentley Wood, and much cattle, for the endowment of the Hospital of St. Nicholas, in New Sarum. This foundation was not completed before the translation of Poor to Durham, in 1229. But his successor, Bingham, prosecuted the design, and established the present Hospital, near Harnham bridge; for a deed of this bishop was executed in 1244, attesting that he had given possession of the Hospital of St. Nicholas, which he had founded, to the dean and chapter, together with the custody of the bridge at Harnham, then newly constructed, and the chapel of St. John the Baptist, built thereon.*

Within a short space of time another establishment, of a different nature, was founded on the opposite side of the road. In consequence of an insult to Otho, the papal legate, an interdict was laid on the city of Oxford, in 1238, and many of the students withdrew to Salisbury. This incident suggested to bishop Bridport the idea of forming an establishment for public instruction. In 1260 he founded, in the meadow between the river and the cathedral, the College or House of St. Nicholas de Valle, for the maintenance of a warden, two chaplains, and twenty poor scholars, who were to be instructed in the knowledge of holy writ and the liberal arts. The nomination of the guardian was vested in the dean and chapter, who were declared patrons; and from the Registers, it appears to have been generally filled by a residentiary member of the cathedral, †

Soon after the completion of the cathedral, the increasing population of the city rendered additional churches necessary. The parish church dedicated to St. Edmund, was made collegiate, if not founded, by bishop de la Wyle, before 1270, for a provost and twelve secular canons. A

^{*} Antiq. Sarisb. and Bishops' Records.

⁺ Deed of foundation, in the Bishops' Records.

church was also erected, at an early period, near Harnham bridge; but being exposed to injury, from the inundations of the river, it was abandoned, and a new structure built on the higher ground, which now bears the name of St. Martin's.* It is mentioned in the Chapter Books, early in the fourteenth century. A church, dedicated to St. Thomas, was also founded about the beginning of the fourteenth century.

Nearly coeval with these buildings we trace several monastic establishments. In Fisherton was a House of Black Friars, or Friars Preachers, the foundation of which is ascribed, by Godwin, to Robert Kilwardby, archbishop of Canterbury. † A Convent of Grey Friars, which is said to have been originally established at Old Sarum, ‡ was removed to the new city soon after the building of the cathedral. A Convent of Friars Minors is also frequently mentioned in the Bishops' and Chapter Books, and must have been of some magnitude, as different entries occur of ordinations held by the bishops in their church.

After this cursory review of the city and its ecclesiastical foundations, we revert to the history of the parent establishment.

During the reign of Edward the Second no addition to its former advantages or privileges can be traced; indeed we find only a solitary grant, conferring on the dean and chapter the tythe of venison in the forest of Clarendon. §

^{*} From the appearance of the massive low pointed arches, rising from short columns, which are still visible in the buildings of St. Nicholas's Hospital, it is not improbable that the original church of St. Martin was converted into a chapel for that establishment.

[†] Tanner. Wilts. art. Salisbury.

William of Worcester, who visited this establishment, says it was founded by bishop Richard, or Poor.

[§] Charter Edward II. A. R. 13. Chapter Records.

But it was under the auspicious reign of Edward the Third that the establishment obtained new marks of royal beneficence, and the church itself a grand and admirable addition to its structure. As the situation of the canonical habitations, without any separation from the city, did not give the dwellings of the clergy that air of seclusion which was considered as becoming their profession, Edward, in 1326, granted the dean and chapter permission to surround the Close with an embattled wall of stone, * and to hold it so enclosed to themselves and their successors, without hindrance or impediment from himself, his heirs, and their officers. † This grant is said to have been obtained at the instance of his almoner, Walter of London. He soon afterwards gave additional value to his concession, by exempting the Close from the jurisdiction of the royal marshal and seneschal, and thus relieving the dean and chapter from the onerous duty of furnishing lodgings to the dependents of the court. ‡

A transaction, however, of more importance in the annals of the church than any other since the foundation, was the erection of the spire, which there is little reason to doubt took place about this period. Whoever examines the early specimens of the pointed architecture, will readily perceive that its peculiarities were adapted to a bold and lofty style of building, and that its decorations and finishings necessarily assumed the same character. The pediments, which were introduced in the ornamental parts, forming an acute angle, naturally led to the adoption of

^{*} In subsequent times various entries occur of orders to shut the Close gates on the tolling of the two curfew bells, at seven and eight o'clock.

[†] Letter Patent of Edward III. dated Nottingham, August 31. A. R. 1.

[‡] Letter Patent of Edward III. Chapter Records.

pinnacles; and these suggested the design of spires, which are only pinnacles on a larger scale. The earliest structure of this kind was the spire of old St. Paul's, which is said to have been finished in 1221; but is supposed to have been built of timber and covered with lead. Others were constructed in the same manner within a few years; and the spire of Chichester cathedral, erected in 1270, proves that, before the close of the century, wood had given place to stone.

This species of decoration evidently became fashionable towards the beginning of the fourteenth century, a period when the pointed architecture had made a rapid progress towards that highly enriched style which it finally attained. The canons of Salisbury were doubtless anxious to give to their church, an ornament which was so generally admired; and as the antient cathedral at Old Sarum was superseded by the new structure, they probably again employed the interest of Walter of London, to obtain permission for removing it, and applying the materials in the erection of a spire. Their application was successful, for a letter patent was issued, in 1331, by Edward, then at Sherborne, to this effect: *—" Know ye, &c. That we have lately conceded to the reverend father, Robert, bishop of Sarum, and our beloved in Christ, the dean and chapter of the blessed Virgin Mary, in Sarum, all the stone walls of the former cathedral church of Old Sarum, and the houses which lately belonged to the bishop and canons of the said church, within our castle of Old Sarum, to have and to hold, as our gift, for the improvement of the church of New Sarum, and the close thereunto belonging. We give the bishop and chapter leave to remove and carry away the said walls, when and whither they please, without let or

^{*} Letter Patent of Edward III. dated Sherborne, December 16. A. R. 5.

hindrance, from us, our heirs, ministers, &c. And as they state that they have a certain chantry in the said old church, we grant them permission to re-establish and maintain it, in any other place they think fit."

It is needless to expatiate on the stupendous height, astonishing lightness, and beautiful architecture of the tower and spire. These have awakened the wonder and admiration of every beholder. But the manner in which the design was executed, is no less extraordinary than the boldness with which it was planned; and shews the architect to have possessed a mind confident in its vast resources, and unchecked either by difficulties or danger.

The original finish of the edifice, as has been already observed, was a lantern, ornamented with a colonnade within, and rising eight feet above the The wall in this part is only two feet thick, built with hewn present roof. stone, without and within, but filled in the middle with flints and rubble. Into this was inserted a course of stone, a foot thick, parallel to the declivity of the roof, as a water table for the lead covering. Notwithstanding the frailty of so slender a foundation, the architect trusted to the additional strength of braces, or flying buttresses, to sustain the intended fabric. these, which were either originally built, or raised in the progress of the building, Price enumerates no less than one hundred and twelve, amounting together to 387 superficial feet, in addition to the 260 feet which are contained in the original arcade. Besides these, additional solidity was given by walling up the door ways, left for a communication with the upper windows, and by numerous bars and bandages of iron, particularly one about the upper part of the arcade, which embraces it within and without, and was ranked, by Sir Christopher Wren, among the best pieces of Smith's work, in Europe, for the time. From the nature of the structure, it is

probable also, that the counter arches in the eastern transept were among the earliest contrivances to resist the pressure on that side of the building, occasioned by the weight of the tower and spire.

On this foundation the architect erected his wonderful superstructure, consisting of a tower and spire, rising to the height of 387 feet from the ground.* According to the mode of the work, the tower consists of three stories. The first is the original finish, terminating with an embattled moulding, a few feet above the roof. The walls of the second are six feet thick, with large piers, and narrow windows. From some apprehension for the safety of the fabric, which evidently began to yield and fracture, with the vast pressure, the third story is reduced to a hollow light work, consisting of pilasters and recesses. Below the finish of the tower, two bandages of iron are discovered, connected with each other; and others are doubtless concealed within the walls.

As the spire is octagonal, four arches were thrown across the four angles of the tower, to form the foundation, which are strengthened with cramps of iron. These having no abutment, except the bandages wrought into the walls, the architect contrived to supply the defect, by raising pinnacles on the angles, which at once confine the arches, and blend the square form of the tower with the octagon of the spire. At this part, also, which was expected to suffer from mechanical pressure, he again recurred to a bandage of iron, formed of a two-inch bar, covered with lead, which is inserted in the order and course of the work.

^{*} According to an accurate measurement taken by Mr. Fisher, Clerk of the Works, the height to the top of the cross is 399 feet 10 inches. At first it was evidently 400 feet. This trifling difference may be accounted for by a sinking of two inches in the grand arches, discovered by Mr. Wyatt. The breadth of the tower from east to west is 51 feet 2 inches, from north to south 50 feet 6 inches height to the top of the parapet wall 207 feet.

NORTH WRST VIEW OF





The wall of the tower is here five feet in thickness. Of these, two feet are employed for the foundation of the spire, two for the passage round, and one for the parapet. The walls of the spire diminish gradually within, till meeting with the upright of the inside, at the height of about twenty feet, they are reduced to nine inches, which is the thickness of the shell of stone to the summit.

In this part of the structure the architect has shewn the same fertility of resource as in the preceding. To add artificial strength, without a proportionate increase of the weight, he contrived a timber frame, consisting of a central piece, with arms and braces, which served the purpose of a scaffold during the progress of the work. This frame was carried up till the tapering form of the spire became too confined to admit a timber floor; and when the pile was finished, it was suspended from the cap-stone, by means of the iron bar which bears the vane. Nor is his ingenuity less extraordinary in the mechanism of this frame itself, and the means he has devised to render it capable of partial repair. The central piece is not morticed to receive the arms, which served as floors; but, by means of a hoop of iron, to which the braces are attached, they may be taken out singly, and inserted at pleasure. The same care is shewn in the junction of the iron bar, at the top, with the frame of timber.

Singular as the mechanism of this structure must appear, the taste and elegance of the design are not less worthy of admiration. Although the work is highly elaborate, and enriched with a profusion of finials, trefoils, roses, and other ornaments which marked the style of building about the beginning of the fourteenth century, the architect has judiciously introduced an embattled moulding, like the original finish, round the turrets which crown the angles of the tower; and both in the tower and spire he has

repeated the band of lozenge work, enriched with trefoils and quatrefoils, which produces so pleasing an effect in the west front. To judge from the style of the ornamental parts, he added also the pinnacles which rise from the different angles of the church. Thus the tower and spire, though varying in character from the rest of the structure, yet display no incongruity to offend the most fastidious eye; but are skilfully blended with the first design, and appear only as a light and elegant finish to the whole. * This stupendous work was probably commenced about the date of the grant which has been just cited. It was finished before the time of bishop Metford, who filled the see from 1395 to 1407; for, in a charter of Henry the Sixth, that prelate is said to have left a small annual sum, to keep the tower and spire in repair.

It may appear singular that no specific account can be traced relative to the execution of so important an undertaking. But this omission may be explained, when it is considered that the Hemingsby Register, which was the earliest diary of the chapter proceedings, commences in 1329, and is irregular with regard to dates, and probably in part composed of detached entries. It contains, however, copies of citations for a general convocation in 1335, and a notice relative to the meeting itself; but a blank is left, instead of an account of the business transacted. After the Hemingsby Register, there is also a chasm of three years, prior to the commencement of the Corfe Register, in 1348.

The style of architecture, however, leaves no doubt that the building was executed between the commencement and about the middle of the fourteenth century; and the grant of the materials obtained by the demo-

^{*} See Price's Account of the Cathedral, which contains a scientific description of its structure, as well as of that of the church itself.

lition of the old cathedral, which could have been applied to no other purpose, appears to fix the precise period.

The fragments of norman mouldings and arches, which may be seen over the north gate of the Close, and south of that leading into St. Ann's-street, might perhaps suggest the idea that the mass of stone was employed in the construction of the Close wall. But this conjecture may be proved erroneous; for although the north gate and the parts between St. Anne's gate and the bishop's were constructed with these materials, the wall itself was not finished till long afterwards. In 1341 the wall of the cemetery, which was originally high, was lowered for this purpose. Still, however, it proceeded slowly; for in 1345 a benefaction of twenty pounds, to carry on the work, was given by Walter de Kirkeby, archdeacon of Dorset. At the beginning of the fifteenth century, also, an entry occurs of an agreement with a mason to complete a part; * and finally, when Leland visited Salisbury, in the sixteenth century, it was still unfinished.

During the interval, which we conceive to have been employed in building the spire, we discover various records, proving that some undertaking of moment was then in hand. Although there was a regular master of the works, the chapter recurred to Richard de Farleigh, builder, who was employed in the works of the cathedral church of Bath, and the monastery of Reading; and in July 1334, an agreement was drawn up between him and Nicholas de la Wyle, precentor, on the part of the chapter, of which an abstract is given in a note. †

^{*} Chapter Records.

[†] This Indenture stipulates, that the said Richard Farleigh shall be intrusted with the custody of the fabric, to order and do all necessary work in the same, with the consent of the chapter; and to superintend, direct, and appoint useful and faithful masons and plaisterers. That, with regard to himself, he shall perform useful and

The same year an act of chapter occurs, ordering that the offerings made for the fabric should be deposited in the treasury, in a chest with two locks, of which the keys were to be kept by two canons residentiary. During the few years immediately following we find various benefactions, and grants of lands and tenements, for the use of the fabric; and, finally, a letter of indulgence, which was issued by bishop Wyvil, in 1353, to obtain contributions for the same purpose.* The dates and circumstances of these transactions justify the presumption that the grant of the cathedral at Old Sarum was preparatory to the erection of the tower and spire; and that Richard de Farleigh, if he did not originally design, at least executed a considerable part of this wonderful addition to the building.

Before we proceed to describe the effect which the pressure of the tower and spire produced on the fabric, and the alarms which were long felt for its safety, it will be proper to advert to some collateral transactions connected with the history of the establishment.

We cannot ascertain, from the records, at what period the popes secured a share in the patronage of our church; but early in the fourteenth century the nomination of the canons was vested in the king, the bishop, and the see of Rome. Of this privilege the popes profited so well, that they frequently appointed several canons in reversion. They even placed some of their own dependents in the higher dignities of dean and treasurer;

faithful work; and use circumspect diligence, as well as provident discretion, with regard to the artificers under him. That he shall repair hither, and make such stay as the necessity or nature of the fabric shall require. That, notwithstanding his prior obligations at Bath and Reading, he shall not neglect or delay the works of the church. For his diligence and labour he was to receive sixpence sterling each day he was present, and the additional salary of ten marks at the four quarterly terms, which was annexed to the office of guardian to the fabric, in case he should survive Robert, the builder. This obligation he swore to fulfil, on the Holy Evangelists.

^{*} Hemingsby Register, and Bishops' Records.

for, in 1331, the first of these offices was filled by Raymond, a cardinal deacon; and the second by Arnold, cardinal presbyter of St. Eustatia.

As these dignitaries were retained at Rome, by their connection with the court, the service of the church devolved on deputies, who were deficient both in abilities and authority; and the difficulties of the establishment were increased by a dispute with the bishop. Complaints were accordingly made on this subject. In May 1331 a general convocation was summoned, "to deliberate on the dignity, honour, and advantage of the church," by Robert de Wych, prebendary of Chesyngbury, who acted as *locum tenens* of the dean. The proceedings of this meeting are not entered in the Records; but a strong remonstrance was addressed, in the name of the establishment, to the absent dignitaries.

A letter was written to the dean, stating, that "By antient custom, and to maintain the honour of the church, four dignitaries were appointed, who were to be distinguished as well by rank, as by literature and morals. This duty they are sworn to fulfil, that their example may influence others. From the absence of these members, the customary hospitality and charity decline; and the service is not performed by the vicars with the requisite solemnity, to the great scandal of the establishment. The rights and liberties of the church remain undefended; the costly edifice itself runs to ruin; and the inferior officers, rebelling against their superiors, consume the time in idle diversions." The remonstrance concludes with an earnest request, that the dean, by his presence, would put a stop to such disorders.

A similar letter was addressed to the treasurer, in which, among other arguments, the chapter expatiate on "the danger to which the rich treasures of the church are exposed; the most holy relics, the noble vestments; the gold and silver vessels, and various other ornaments." They add, "the

bells, in the belfry, with much art suspended, of great weight and price, and sweet sounding to the ears, by the fault of your officers are suffered to decay, and rendered totally useless for ringing." *

These representations were accompanied by an appeal to the pope and the college of cardinals. But they appear to have been attended with little effect; for two other foreigners were invested with the office of dean: Bertrand de Farges, in March 1346; and Reynold Orsini, in June 1347. The office of precentor was also filled by Gerald, cardinal deacon of Santa Sabina, in 1343. Such appointments did not contribute to relieve the difficulties of the establishment. Accordingly, in 1355, a new convocation of the canons took place, and a contribution of one tenth of their prebends was granted, to support the burthens of the church. †

The establishment was soon exposed to embarrassments of another kind. Scarcely were the tower and spire completed, before it was found that the boldness of the architect, in making this addition, had endangered even the safety of the fabric. Notwithstanding the surprising ingenuity displayed in the construction, the immense pressure produced the most alarming fractures in the vaulting, as well as in the lower parts of the tower itself. Indeed, it seemed as if this stately edifice was doomed to ruin, at the very moment when it had received the most striking and elegant embellishment, which science could invent, or art bestow.

In addition to the solicitude which this peril awakened, the same foreign influence which had created the preceding embarrassments continued to operate with a sinister effect. Ralph Erghum, who was appointed bishop in 1375, by papal authority, and in opposition to the choice of the canons,

^{*} Hemingsby Register, December 8, 1331.

had scarcely taken possession of the see, before he advanced pretensions contrary to the rights and privileges of the establishment. He demanded the offerings made in the church; the revenues of the deanry during a vacancy; the right of suspension and interdict in the private chapels attached to the canonical mansions; * the jurisdiction over the prebends within the diocese of Salisbury; and the power of visiting the cathedral, and punishing offences committed by the canons, without the advice of the chapter.

His pretensions were strenuously resisted; and for eight years the contest disturbed the peace of the establishment, and exhausted the means of the chapter, at a time when the state of the fabric called for all their care and exertions. No other expedient remained, but to appeal to the whole body of canons, and to require the assistance of their joint contributions, in maintaining the liberties of the church, and preventing the ruin of the structure.

Another circumstance was deemed of sufficient importance to need the counsels and assistance of all.

The invocation of Saints, and the belief of pretended miracles, attributed by a credulous age to their intercession, appear to have been the last remnants of popular superstition, which yielded to the diffusion of knowledge. Indeed it is probable that the principles which were now propagated, by Wickliff, awakened the alarms of the devout, and rendered them doubly zealous to maintain the established faith. Hence they encouraged those practices which were likely to give splendour and effect to the external

^{*} Each of the Canonical Houses had originally a chapel attached. The building formerly used for this purpose, in the house now occupied by Mr. Archdeacon Coxe, is evidently of the same date as the cathedral itself.

forms of religion; and lent a ready ear to those tales of supernatural agency, which had heretofore been frequently employed in extending the authority, and promoting the interests of the church.

Besides this motive, every religious establishment was eager to possess some relic of peculiar sanctity, or to hold forth to popular adoration some celestial patron, to whom its interests and welfare were peculiarly dear. This was the case with regard to the church of Salisbury. At an early period one of those accidental occurrences, which, in ignorant times, readily obtained the appellation of miraculous, awakened the devotion of the multitude to the memory of bishop Gandavo. But his reputation was soon eclipsed by that of Osmund, the founder of the church, whose merits and virtues certainly entitled him to all the veneration which man can bestow on his fellow creature. The impression rapidly spread. Credulity, ignorance, accident, and perhaps imposture, multiplied the proofs of his supposed sanctity: his tomb was crowded with votaries, and loaded with the offerings of their gratitude or devotion. Such circumstances induced the members of the establishment to solicit his admission into the calendar.

Letters convocatory were issued, April 12, 1387, by the dean, Thomas de Montacute, through his *locum tenens*, Thomas de Chudesley, citing the canons and prebendaries to a general meeting, the Monday after the Feast of St. James. These letters were affixed to each of the prebendal stalls, and the door of the choir.

On the 29th of July the meeting took place. The dean and twenty-two canons and prebendaries were present, and seven deputed their procurators. The bishop, as prebendary of Potterne, was absent, as well as several others. John of Southampton, prebendary of Grantham, who acted in behalf of the dean, addressed the assembly. He stated the three

principal points of deliberation:—First, to procure the canonisation of Osmund; secondly, to keep up the steeple, which threatened ruin; and thirdly, to defend the privileges and liberties of the establishment, against the usurpations of the bishop. Then, taking a text from Luke, ch. 22, he delivered a discourse, in which he defended the privileges of the church, and concluded with expatiating on the merits of Osmund.

The convocation was adjourned, in favour of the absentees, to the following day. Those who did not then answer to their names were declared contumacious, and subject to such resolutions as should be deemed proper, or, in other words, menaced with ecclesiastical censures. After long debates, it was finally agreed, that the dean and canons should pay the seventh part of the taxation* of their prebends, for the term of two years, in the Chapter House of Sarum, to such persons as should be appointed to receive the same. This decision was passed into an Act, and published in the presence of the canons and prebendaries, as well as of a large concourse of people, whom interest or curiosity had attracted.

A message was sent to the bishop, to state the decision of the convocation, and propose an arrangement. To the first point he replied, that it would be proper to ascertain the miracles performed at the tomb of Osmund. To the second, that he would willingly grant indulgences to such as should contribute to the reparation of the spire; and to the third, that he would refer the decision to a competent authority. †

^{*} There were two taxations of ecclesiastical property made at different periods. The Norwich taxation, as it was called, was made by Walter, bishop of Norwich, in the 38th of Henry III. when the pope granted the king the tenth of all spirituals for three years. A second was made, in the 29th of Edward I. advancing the value, by the bishops of Winchester and Lincoln. According to a list in the Bishops' Records, the taxation of the prebends held under the cathedral of Salisbury amounted to 1400 marks, six shillings, and eight-pence.

[†] Coman Register.

The dispute between the bishop and chapter was followed by an appeal to Rome, and a petition from the chapter to the king, intreating him to defend the liberties and privileges of the church.* After continuing undecided while bishop Erghum occupied the see, it was finally settled in the time of his successor, by the mediation of the pope. With regard to the repairs of the fabric, we cannot ascertain what measures were adopted; though, in 1394, the chapter entered into an agreement with Nicholas Portland, mason, which is conceived in the same general terms as that already cited. Possibly, the arches raised to prevent the bending of the four grand pillars may be ascribed to this architect.

The intended canonisation of Osmund created a general and lively interest, as is evident from the applications which were immediately made by personages of high rank, to be admitted into what was called the confraternity of the church. In December 1389, John of Gaunt, duke of Lancaster, came to Salisbury; and with Constance his wife, Henry earl of Derby, their son, afterwards Henry the Fourth, and many of their noble attendants, obtained this privilege. † In March 1395, Edward, earl of Rutland, was fraternised in a full chapter. ‡ In 1404, the same favour was conferred on Louis, the papal nuncio. § In 1406, on John, earl of Somerset. In 1408 on Henry, prince of Wales, his brother, duke Humphry, and several of their followers. In 1410, on Joannah, queen of Henry the Fourth, with many of her ladies and gentlemen. In 1413, on Walter Hungerford, knight; || on Joannah, countess of Westmoreland; Richard Neville, her son; and Alicia Montague, his wife. In 1417, on

^{*} Bishops' and Chapter Records.

[†] Dunham Register.

[#] Holme Register.

⁹ Draper Register.

^{||} Pountney Register.



TRANSEPT VIEW,
of Salisbury Cathedral



Lady Matilda Lovell. In 1418, on Thomas duke of Exeter. In 1421, on Henry, bishop of Winchester. In 1424, on Eleanor, countess of St. Amand. In 1427, on Thomas Montacute, earl of Salisbury. In 1430, on John Stourton, knight; and doubtless on many more, whose names are now lost. The advantages which this privilege was supposed to convey, may be estimated from the forms of admission. The candidate, or some person accredited in his behalf, appeared in the Chapter House, and preferred his demand, prostrate. Admission being given by a regular vote, the suppliant was addressed in the following words, by the dean, or received the formulary engrossed on parchment:—" In the name of God, Amen;— We, the dean and chapter of the cathedral church of Sarum, with the assent and consent of our brotherhood, receive you into our confraternity. We will and grant, that you participate, as well in life as in death, in all the masses, prayers, preaching, fasting, vigils, and every other meritorious work, which may be performed by us and our brotherhood, the canons, vicars, and other ministers of this church, and its dependencies." The candidate then rose, returned thanks, and respectfully saluted the dean and canons.

At the same time the fame of Osmund rapidly spread; and his sanctity was evinced by a succession of new miracles. The zeal of the chapter also kept pace with the infatuation of the multitude. In January 1416, a vote was passed, by the residentiaries, for a general convocation, to deliberate on matters of the highest importance to the church. The meeting was to take place on the 16th of March; but, as the parliament was then assembled, it was deferred till the 4th of May.

John Chandler, the dean, opened the meeting, by stating the motives for the convocation. First, to obtain the canonisation of Osmund;

secondly, to keep up the fabric, which threatened ruin; thirdly, to defend the liberties of the church. Richard Ullerston, one of the canons, then rose, and addressed the assembly. After touching on the two last points, he expatiated on the merits of Osmund, and the miracles wrought by his intercession: enumerating the sick, who had regained their health; the drowned, who had been restored to life; the insane, who had recovered their reason; and the maimed, who had been cured, by his powerful intercession. A deliberation ensued, and the assembly concluded by voting a tenth part of the taxation of the prebends, for seven years.

Immediately preceding this meeting, arrangements were made for continuing the repairs of the fabric; for an Indenture, dated in 1415, was drawn up between the chapter and Robert Wayte, mason, in nearly the same terms as the preceding with Nicholas Portland.

The canonisation of the founder was pursued with increasing zeal. In November 1417, an application was transmitted to the court of Rome. This was seconded by pressing instances from Henry the Fifth to the pontiff and sacred college; and, in 1419, letters were written by the chapter to the archbishop of Canterbury and the bishop of Winchester, soliciting their support. Procurators were dispatched to Rome, and a deputation of the canons appointed to hear witnesses, and make examination into the miracles wrought by the saint elect.

Before we proceed to trace the progress of this negotiation, we beg leave to draw the attention of the reader to other circumstances, connected with the history of the establishment.

The dean and chapter having suffered some vexation from the officers of the mayor of Salisbury, and the bailiffs of the city, bishop Neville, in 1437, granted them the privilege of not being called out of the Close to

answer any plea.* In addition to the grants obtained from our early monarchs, we have now to mention a confirmation of all its liberties and privileges, in 1381, by Richard the Second, and a similar confirmation by Henry the Fifth, in 1413. † In 1424, also, Edward the Fourth gave licence to the bishop to appropriate the church of Buckland; and the same year, a similar licence to the dean and chapter, to appropriate the churches of Colyngbourn and Pewsey, which were alienated by the abbot of Hyde, Winchester. The vicars also were incorporated into a collegiate society, in the 11th of Henry the Fourth, and a body of statutes drawn up for their government. ‡

Notwithstanding the zeal manifested by the chapter, to procure the canonisation of Osmund, the state of the building still continued to occupy their serious attention. John Chandler, originally dean, who was raised to the see in 1417, exerted himself greatly in securing the safety of the fabric, and reforming the establishment. In the first year of his consecration he made an exact scrutiny into these matters. The record of this inquiry contains a reference to the dangerous condition of the building, particularly the spire, and a declaration, on the part of the chapter, that it was on the point of being repaired. Shortly after, we trace new proceedings on the subject. By the interest of Adam Moleyns, the dean, who held the office of privy seal under Henry the Sixth, the chapter obtained a charter from that monarch. In this instrument, after stating that "the stone spire standing in the middle of the cathedral church of Sarum appeared to be in such ruin and danger, that, unless it was repaired, it must speedily fall, to the utter destruction of the church itself; and that, since the foundation,

^{*} Chapter Records.

no other revenue had been assigned for the repairs of the church and steeple, except a small annual sum by the late bishop, Richard Metford," the king gave the dean and chapter licence to acquire churches, lands, and tenements, for the purpose, to the amount of 50l. annually. * In virtue of this licence, the advowson of St. Sampson's church, Cricklade, and the reversion of the manor of Cricklade, called Abington's court, was soon afterwards granted to the dean and chapter, "for the purpose of keeping the tall spire steeple in repair, and for other pious uses therein mentioned," by Walter Lord Hungerford. † About the same time, we also find many smaller benefactions. Probably, by the aid of these grants, the chapter were enabled to keep the fabric in such repair as to remove all fears for its safety; but, from the loss of the Registers, no further reference to the subject can be discovered till after the Reformation.

We now again advert to the negotiation relative to the canonisation of the founder:—In 1424 we find Robert Fyton and Henry Harburgh, agents of the chapter at Rome, soliciting the dispatch of this important business. But the proceedings of the roman court were far from keeping pace with their wishes. The examination was referred either to the college of cardinals or a committee of that body; and they or their dependents added difficulty to difficulty, and delay to delay, to prolong the negotiation, and levy impositions on the finances of the chapter. An active correspondence took place between the chapter and their agents. In one of the letters, the chapter express the strongest hope that their agents will not return unsuccessful. In another, we find that a considerable remittance, amounting to no less than a thousand ducats, had been made by bills of exchange.

^{*} Charter of Henry the Sixth. Chapter Records.

[†] Dugd. Bar. v. 2. art. Hungerford.

Harburgh, who was disgusted with his commission, was earnestly requested to remain, and to pursue the affair by every proper means, and without sparing expence. If the remittance already made should not be sufficient, he was desired to find merchants who could supply him with funds, and to recur to the most able advice. He was assured that his expences should be punctually repaid, and that he might apply to the bank of merchants for another thousand ducats, if necessary, in order that the business might not be at a stand for want of money. *

In consequence of the chasm in the series of Registers, we are unable to follow the progress of this negotiation till near the time of its conclusion. When bishop Beauchamp came to the see, he interested himself warmly in this business, and employed both his liberality and interest to obtain the long-wished honours for the founder. In the Chapter Archives the Register of Proceedings, and a book containing copies of the correspondence, are still preserved. From these it appears that Nicholas Upton, precentor, and Simon Huchyns, master of St. Nicholas, were then resident at Rome, as agents of the bishop and chapter. In their letters we discover the same heavy complaints, of affected delays, and the same avidity on the part of the roman court and its dependents. In February 1452, Nicholas Upton states, that the cardinals were about to make their report. He adds, that money will yet be wanting, though he hopes not much; and, in the honest indignation of his heart, he bursts forth into the exclamation,—" By God, I trowe, that if our money had been in the banke, our matter had been spede." A letter to the bishop, in the following year, is written in the same querulous style; and another from Huchyns to the chapter, informs

^{*} Chapter Records.

them, that he had represented to cardinal Valentyn, the warm interest which king Henry the Sixth himself took in the affair.

It is probable that the roman court would still have invented pretexts for delay. But at this time the chapter found means to apply directly to the pope, by interesting in their behalf his secretary, John Lax, an englishman, whom they employed as their procurator. By his interposition the transaction was concluded; and, on the 12th Kal. of June, 1456, the pope dispatched a brief, stating that he had conversed with John, his secretary, on the merits of Osmund, and expressing his design to accede to their wishes, by placing him among the Saints, and honouring the church of England and Salisbury with such an intercessor.

Accordingly, the canonisation was announced, and letters of thanks written, both by the bishop and chapter, to the pope. They addressed, also, a similar letter to the reigning sovereign, Henry the Sixth.

We are enabled to ascertain the final expences attending this transaction. For the expedition of the bull of canonisation, it appears that the bishop paid, through the bank of the Medici, twenty marks; Gilbert Kymer, the dean, twenty; Andrew Hales, chancellor, twenty; the precentor ten; each of the residentiaries ten; and the other canons the fifth part of the taxation of their prebends. The whole sum amounted to 7311. 10s. in addition to the thousand marks already mentioned, and doubtless no small sum in the interval. *

In the Register of Proceedings, besides a statement of the benefactions of Osmund, we have an account of the miracles on which his claim to sanctity was chiefly founded. It is painful to associate his venerable name

^{*} Correspondence relative to the canonisation of Osmund. Chapter Records.

with these proofs of popular folly, if not of imposture; but facts, so intitimately connected with the history of the church, cannot be entirely omitted. We present four of the most remarkable.

Galfridus Parlemit, an old man, stated, that one Jordan, a servant of William de Wilton, vicar of the church, had his face distorted from one side to the ear on the other, so that he could scarcely speak. Praying and watching at the tomb of Osmund, there fell something putrid from his ear, and his face was restored. This happened about eighty years before. The same deponent, with several others, declared that Simon, a pilgrim, came from Wareham to the house of one Sampson, at Old Sarum, where he fell sick. He continued bed-ridden for a time, when Sampson, unable to support him, caused him to be conveyed to the gate of the castle. Here one of the canons saw him, and ordered a shed to be constructed to shelter him. After some time, he declared that he had seen a vision of Osmund, who had commanded him to cause himself to be carried to his tomb. He was accordingly carried thither, and on praying recovered.

John Mareys, chaplain of Durrington, stated that a certain Robert Clark stabbed John Leyde in the breast with a long dagger. He fell, apparently dead; but, on being carried to the tomb of Osmund, he was, by prayer, brought to life. Several persons belonging to Laverstock, also appeared to testify, that in 1409, at the Feast of Saint Mark, Christian, daughter of Roger Cerle, of that place, was sitting by while the men of the village played at coits. One Richard Carpuit throwing the coit, it struck her on the hinder part of the head with such force, that it remained fixed. The man fled to the church for sanctuary, and the girl was transported to the tomb of the blessed Osmund. By prayer they obtained the extraction of the mass of iron, and she lived six years afterwards.

CATHEDRAL OF SALISBURY.

CHAPTER IV.

Erection of the Hungerford, Beauchamp, and Audley Chapels.—Chantries.—
Treasure and Relics.—Transactions of the Establishment after the Reformation.—General convocations, and repairs of the Fabric.—State of the Establishment during the great Rebellion.—Transactions at, and subsequent to the Restoration.—Report of Sir Christopher Wren—Repairs of the Fabric made by his suggestion.—Experiments to ascertain the decline of the tower and spire.—Repairs under Bishops Sherlock, Hume, and Barrington.—Present state of the Establishment. 1456—1813.

BETWEEN the Canonisation of Osmund and the Reformation, the Records throw little light on the history of the church. From other sources, however, we are enabled to ascertain some of the most important changes in its structure, if we except the erection of the spire, since the first foundation.

Walter Lord Hungerford, who had given so liberal an endowment for the repairs of the spire, obtained leave from the dean and chapter to inclose the space between two pillars supporting the second arch from the tower, on the north side of the nave, for the erection of a chapel to the honour of the blessed Virgin. Here he founded a chantry for two priests, who, besides the morning service, were to celebrate two masses daily, one for himself and several members of his family, and the other for the good estate of the living in general. * A similar building was erected, about 1470, by Margaret, relict of Robert Lord Hungerford, on the north side of the Lady Chapel; and the following year she obtained licence to found there a chantry for two priests. Soon afterwards, bishop Beauchamp built another chapel on the south side of the Lady Chapel; but of this foundation no particulars have been preserved except those already given. † Although this last edifice and the Hungerford Chapel were fine specimens of the rich style of architecture which then prevailed, it is to be lamented that the founders consulted rather their own fancy than the general effect, and even the stability of the church itself. By additions thus preposterously attached to the most beautiful part of the fabric, the uniformity of the exterior was destroyed; while, by the removal of buttresses, and the breaches formed in the walls for entrances, the elegant Lady Chapel was considerably injured; and even the safety of the building was endangered, by weakening the part where the vast pressure of the spire had produced an alarming effect.

In the beginning of the following century, bishop Audley constructed the still more beautiful chapel which bears his name. Unlike the former founders, however, he consulted the general appearance of the structure, while he followed the taste of his age in the style of architecture. He erected his chapel on the north side of the choir, where it is seen to advantage, and forms a pleasing termination to that division of the edifice.

^{*} Dugdale Baronage, v. 2, art. Hungerford.

Before we guit this subject, it will be proper to advert to chantries of anterior date, which probably led to the inclosure of different parts of the building, for the formation of separate chapels. Besides the three altars originally consecrated by bishop Poor, * others were added at different times, namely, those of St. Martin, St. Mary Magdalen, St. Thomas the Martyr, St. Edmund, St. Andrew, St. Anne, and the Morning Altar. Also those of the Holy Relics, founded by bishop Waltham; and of the blessed Virgin, St. Dionysius, and St. Laurence, by John Thatten, in 1433. At these altars the following chantries were established:—That of bishop Bridport, in 1263, at the altar of St. Mary Magdalen; of bishop Longspee, at the altar of St. Stephen; of Henry Blundesdon, in 1335, at the altar of St. Thomas the Martyr; of Roger and John Clown, before 1390; of bishop Chandler, in 1394, at the altar of St. Andrew; of Robert de Carwyle, canon and treasurer, at the altar of the Holy Relics; of bishop Metford, about 1406; and finally, the Hulse Chantry, which was founded between 1430 and the Reformation.

During the reign of Henry the Eighth, the church of Salisbury underwent the same visitation as other ecclesiastical establishments. Among different enquiries made by the visitors, we find a particular question put to the canons,—" Whether the Book of Customs, attributed to Osmund, was genuine?" To this question an answer was given, by oath, in the affirmative. An Inventory of the jewels and riches belonging to the church was also delivered by Thomas Robertson, the treasurer. †

An antient mass book, written about the time of Edward the Fourth, with corrections and additions, which shew that it was again brought into

^{*} Page 118.

use under Mary, proves that the church of Salisbury vied with other establishments in regard to its rich treasury of relics. In his book a list is preserved, of no less than two hundred and thirty-four, divided into the four classes of Apostles, Martyrs, Confessors, and Virgins. It also contained a list of those benefactors who were regularly commemorated in the prayers of the church. *

Of the transactions which occurred before the Reformation was established by Elizabeth, we have no authentic records, and can only judge that the change was accompanied with the same circumstances as in other places. An Inquisition, however, during the reign of Edward the Sixth, conveys some information relative to the number and nature of the Chantries then maintained †

^{* &}quot;Pray for all kings' souls, patrons of this church; and all other lords that have worshipped it with their bodies, rents, or jewels; and especially for the souls of the kings, William Rufus, Henry I. King Stephen, Henry II. Richard I. John, and Henry III. Also Edward I. Edward II. Edward III. and Edward prince of Wales's soul, who gave great goods to the table of the High Altar. The soul of Richard II. and of Henry IV. Henry V. and Henry VI. King Edward IV. Henry VIII. Henry VIII. Edward VI. and Mary I.

[&]quot;For William Longspee, earl of Sarum; James, lord of Audley; John Lord Lovel; Thomas Montacute, late earl of Sarum; Thomas Hungerford, Knt.; Hubert of Burgh; Walter Lord Hungerford; Alice Brewer; Dame Katherine Hungerford; Robert Lord Hungerford, and Dame Margaret, his wife. Sir Humphry Stafford, Knt. Sir John Cheney, Knt. Sir Francis Cheney, Knt. Dame Katherine Chidioke, John Melbourne, Walter Chirley, Joan his wife, and Richard their son. Nicholas Harding, and Agnes, his wife; William Swayne, and Christian, his wife; Thomas Norton, of Wilton; Simon Bedell; Thomas Maple, and Alice, his wife; Nicholas Legge; John Andrew, and Felice, his wife; John Sparwell; Henry Logshaw, and Joan, his wife; Richard Gilpurne, and Alice, his wife; Nicholas Porpasse; William Home, and Margaret, his wife; John Ramiger, and Alice, his wife; William Ramiger, Agnes Barrow, Margery Mesurer, and their children; William Lambard, Roger Geary, and Sir John Home; Thomas Cooke, merchant, the special benefactor of this church; and John Stone."

[†] BLUNDESDON CHANTRY, Plate 12 oz. Clear value of the land 9l. 5s. 9d. Goods and ornaments 4s.—
AUDLEY CHANTRY, Plate 30 oz. Land 16l. 8s. 6d. Goods and ornaments 1l. 1s.—Clown Chantry,
Plate 13 oz. Land 6l. 16s. 10d. Goods, &c. 2s. 6d.—Hungerford Chantry, Plate 26 oz. Land
16l. 13s. 4d. Goods &c.1l. 6s. 6d.—Walter Hungerford's Chantry, Plate 10 oz. Land 17l. 6s. 8d.
Goods, &c. 12s. 4d.—Hulse Chantry, Plate 6 oz. Land 9l. 6s. 8d. Goods, &c. 6s. 6d.—Waltham's
Chantry, Plate 9 oz. Lands 5l. 6s. 8d. Goods, &c. 13s. 2d. From the Chapter Records.

In the course of the period now under consideration, various changes took place in the establishment. The archdeaconry of Dorset, with its jurisdiction, was taken from this see by Henry the Eighth, and annexed to that of Bristol. Besides other alterations, of which no evidence has been preserved, the prebends of Ogbourn St. Andrew, and Ogbourn St. George, Hungerford, and Sherborne, were transferred, by Henry the Eighth, to the dean and chapter of Windsor; that of Oxford and Bedwin, by the same monarch, or Edward the Sixth, to the earls of Hertford; that of Faringdon, by Edward the Sixth, to William Hening. Those of Uphaven, Loders, and Horton, were also alienated at a time which is now unknown; and finally, the prebend of Shipton was granted, by James the First, to the chancellor and scholars of the University of Oxford, *

After the establishment of the Reformation, we find the members of the church displaying the zeal and activity which were natural to a new establishment, struggling for existence. In 1564 a general convocation took place at Whitsuntide, for the repairs of the fabric; † and the canons and prebendaries agreed to subscribe the tenth part of their respective incomes, according to the value of the prebends in the king's books. In 1566 a new pentecostal meeting was held, to inforce the observance of the statutes. The body of lay vicars was formed, either at this juncture or immediately after the Reformation; for at this meeting the first regulations relative to their office occur. These convocations again took place in the two

^{*} Dean Peirce's Vindication, p. 9. In addition to the confirmations of the property and privileges of the church obtained from different sovereigns, which have been already mentioned, or of which an account would be superfluous, James the First, in 1610, granted to the members of the establishment the same civil jurisdiction over the Close and its precinct as was exercised by the Justices of Peace in the city of Salisbury.

[†] By a letter from Jewel to Peter Martyr, May 27, 1560, it appears that the church had been struck with lightning, which occasioned, "a clift all down for twenty feet." Burnet Hist. Reformation, part 3, p. 29, fol. 3.

following years, * and in 1580. During this interval, various entries prove that the state of the fabric required considerable attention; and, among other regulations it was ordered, that each prebendary on installment should pay the sum of five pounds for that purpose.

We now reach that melancholy era when the church and the throne sunk under the attacks of factious and misguided men. On that occasion the cathedral of Salisbury underwent its full share of calamity. The possessions of the church were alienated; the noble fabric itself was deserted, and the records conveyed to the Tower. The members of the establishment were dispersed, and exposed to insult, injury, and persecution. † But, even in this time of misrule and confusion, when so many of our ecclesiastical buildings suffered from the dilapidations of ignorant malice, persons were not wanting who felt an interest in the preservation of a fabric which was the pride of the city. Dr. Pope relates, that workmen were often seen employed in making repairs, and when questioned by whom they were sent, they were accustomed to reply,—" Those who employ us will pay us; trouble not yourselves to enquire; whoever they are they do not desire to have their names known." ‡

A list has been published of the lands and possessions alienated by parliament, and recovered at the Restoration, which will find its place in the Appendix No. 2.

The first steps after the Restoration, were to supply the stalls left vacant by the decease of many of the prebendaries during the civil troubles; and care was taken to collect such of the records and documents as had escaped the general ruin. Lands were also appropriated for the repairs of

171

^{*} Blacker Register.

the fabric and the maintenance of the choristers. Fortunately, in 1667, the see was filled by Dr. Ward, a prelate in whom liberality and public spirit were equally conspicuous. By his order a general convocation took place in May 1668. The assembly passed a resolution, that, to prevent the ruin of the church, especially the steeple, the fifth part of the revenue of each prebend and dignity should be assigned for repairs; and the master of the fabric was commissioned to engage proper workmen the following spring.* Even the king took an interest in the fate of the church; for the chapter state themselves to have been quickened by his personal inspection and special command; and Dr. afterwards Sir Christopher Wren, his surveyor, visited Salisbury, in the summer of 1669, to examine the building, and direct the necessary operations. † He made a report, of which then abstract is here presented to the reader.

After describing the structure, he notices the defects in the original design, and the decays produced by age or accidents. The faults of the original design are three: the want of care in establishing the foundation, the lowness of the floor, which was not sufficiently raised to obviate the fear of inundations, and the defect in the poise of the building, the substructions being too slender for the weights above. He then adverts to the faults of the tower and spire. "Of the four pillars on which it stands," he observes, "those toward the west have sunk, but not equally; that to the southwest seven or eight inches, that to the north-west half as much. This occasioned the tower and spire to lean towards the south-west." This decline he roughly calculated to be $27\frac{1}{2}$ inches to the south, and $17\frac{1}{2}$ to the west. He urges, however, the expediency of making a more accurate trial,

^{*} Chapter Records.

and repeating the experiment from time to time, to discover if the decline continued. After suggesting the proper repairs, he continues by noticing the smaller defects of the steeple. One of the four pinnacles, built on the arches from which the spire begins to rise, has been shaken by some storm of lightning, as well as the wall of the spire, which adheres to it. Of the door leading into the pinnacle, one of the jambs has also given way, and occasioned divers large cracks in the space above it, which being on the declining side, much weakens the spire, and calls for speedy amendment. He adds, "there are other decays in the spire, and the higher you go the Some are the effects of the decline, and others of tempests by which it has been shaken. Those towards the top are particularly of this nature. Hence many stones, chiefly those which lie out of their natural bed, are frusted or riven with downward cracks in the thickness of the stone." To remedy these defects he strongly recommends the example of the original architect, who trusted much to iron, and suggests the application of iron bandages. Lastly, he states the necessity of repairing the timber work within, and facilitating the ascents, that faults may be sooner discovered and amended.

As the sums first subscribed were expended in the course of the summer, new convocations were held, in 1669 and 1670, and contributions, to the same amount as before, obtained from the members of the establishment.* In consequence of the advice of Sir Christopher Wren, the series of bandages was formed, which hoop the spire together; and doubtless most of the repairs which he proposed were made at this period.

^{*} Chapter Records.

The safety of the building being secured, the next object was its internal arrangement and decoration. A mandate was issued by the bishop for repaving the choir with squared stones, and repairing the stalls. The choir was also enclosed with a wooden screen, ornamented with painted wreaths of flowers, which, though elegant in itself, was neither suited to the character of the building nor the solemnity of a place of worship. The expence was defrayed by a new contribution, amounting to 340l.; and the bishop's stall and parts adjoining were repaired at the charge of the prelate himself. * As the calculations of Sir Christopher Wren, relative to the decline of the tower and spire, were not deemed sufficiently accurate, a new experiment for this purpose was made, in 1681, by Mr. Thomas Naish, clerk of the works, by means of a plumb line fixed at the weather door. This same experiment was afterwards repeated by Mr. William Naish, his successor, and no change perceived.

From that period till the time of bishop Sherlock, no circumstance occurs of sufficient moment to be noticed in the history of the fabric. But in 1736 new alarms were conceived; for, although the former method of plumbing indicated no change, the bishop applied to Mr. Mill, of London, who suggested a mode of superior accuracy, which was tried in 1737. By this experiment the decline was calculated to be $22\frac{3}{8}$ inches to the south-west. This was marked on the pavement under the tower, as a guide for future observations. In 1739 the experiment was again tried by Mr. Naish, and no variation discovered. In 1734 considerable repairs were made in the roof, at the expence of bishop Sherlock, and the dean and chapter, assisted by the contributions of different noblemen and gentlemen

^{*} Chapter Records.

in the neighbourhood. Between that date and 1751 a considerable portion was replaced with new timbers, and much of the rest repaired. As just apprehensions were entertained in consequence of the fractures towards the base of the tower, the bishop added a strong bandage of iron, which embraced all the shattered parts, to obviate the danger of extension. Another bandage was also made to strengthen the weak parts near the eight doors; and all those added in preceding periods were examined, and covered with putty and paint, to prevent further decay.

Attention was also paid to the timber frame, which was considered as giving such additional strength to the spire. In the course of this operation the central piece was found to have been broken in the solid, near the weather door, which had evidently occasioned a bend in the wall. Accordingly the utmost care was taken to secure the connection, and to render the rest secure.

Soon afterwards the building was threatened with the most serious danger which had yet occurred. On the 21st of June, 1741, about ten at night, a violent storm of thunder arose, and a particular flash of lightning was seen to strike against the upper part of the tower. The ensuing morning the sexton was alarmed by the appearance of fire, and it was found that the lightning had penetrated through the wall, at the spot where the flash was observed to strike, and had set fire to the solid part of a timber brace. The flames had just began to spread; the ascending sparks setting fire to the timber near the eight doors, and those which fell down, to the floor just above the roof. But fortunately this noble edifice was not yet doomed to ruin. Prompt assistance was given, and in two hours the danger was overcome. The timbers were repaired, and sufficient strength added to the brace, which still remains with the marks of this alarming stroke.

As the braces supporting the floor of timber near the eight doors, which is connected with the timber work of the spire, had been suffered to decay on the south side, the floor itself sunk, and doubtless contributed in some degree to increase the decline. Accordingly, in the early part of the eighteenth century, a floor and frame was fixed in the tower, about forty feet below the eight doors, to relieve the timber work of the spire. The beams at the eight doors were probably also then engrafted and strengthened with iron, though they still remain in their decline towards the south.

Mr. Francis Price, to whom we are indebted for many curious particulars relating to the history and structure of the church, superintended some of these alterations in his capacity of clerk of the works. He also ascertained the decline of the tower and spire with more exactness than his predecessors. He states that it is not in a direct line, as if occasioned by any single cause. At the height of eighty-nine feet, or just above the vaulting of the nave, there is a decline of $\frac{3}{8}$ of an inch southward, and $\frac{7}{8}$ westwards. This he attributes to the unequal pressure of the grand arches. At the top of the parapet wall of the tower, or 207 feet above the pavement, the decline to the south is 9 inches, and west $3\frac{3}{8}$; at the bottom of the weather door, 358 feet from the ground, the decline to the south is 20 inches, and west $12\frac{1}{2}$; lastly, at the top of the capstone, 387 feet high, the decline is $24\frac{1}{2}$ inches south, and west $16\frac{1}{4}$.

In 1762 the old vane, of inch oak board strengthened with iron, was replaced by a new vane of copper, under the direction of Mr. Lush, clerk of the works. This circumstance would scarcely have deserved notice, had it not led to a discovery which much exercised curiosity. The workmen found a cavity on the south side of the capstone, in which was concealed a round leaden box, with a loose cover, measuring $5\frac{1}{2}$ inches in diameter,

and weighing five pounds. It contained a neat wooden box, with a hole or opening on the side, in which was found a piece of silk, or fine linen, so much decayed as to resemble tinder. This was supposed to be some relic of the Virgin Mary, and perhaps deposited there when the spire was finished, with the hope of averting any fatal accident.

No material alteration took place in the building till the time of bishop Hume. The stalls and screen, designed by Sir Christopher Wren, being then deemed too gaudy, the choir was inclosed with a new screen, painted in imitation of oak. This screen, however, though much more appropriate than the former, scarcely deserved the name of an imitation of the pointed, or gothic style. Hitherto also the sermons were delivered in the nave, and the congregation were accustomed to remove from the choir to hear that part of the service. But at this period the pulpit and seats were taken away, and the whole service has been since performed in the choir. In the course of the alterations, the iron chapel, erected by Walter Lord Hungerford, was removed from the nave at the expence of the earl of Radnor, who is descended from the Hungerford family by his mother, a daughter of Sir Mark Pleydell, Bart. It was re-erected at the end of the choir, where it forms a counterpart to the Audley Chapel. window of the choir was also decorated with stained glass, representing the Elevation of the Brazen Serpent, designed by Mortimer, and executed by Pearson, at the expence of his lordship. *

But perhaps at no time since the foundation have more effectual inprovements been made than by bishop Barrington, who now fills the see

^{*} In justice to the modest and deserving artist, it is proper to observe, that this window is at such a height as to be seen under great disadvantage. The beauty of the colouring, the strength of the expression, and the harmonious effect of the whole, can be perceived only from the side galleries of the choir, which are on the same level. It is inferior to no work of the kind in England.

of Durham, and of whose taste and munificence it is needless to speak. Conscious how much our noble fabric had suffered from age, accidents, and ill-judged additions, the venerable prelate was desirous to restore it as nearly as possible to the plan of the original architect. He employed his interest to obtain contributions from the nobility, clergy, and gentry of the diocese, and himself set a liberal example. On a survey of the building, the defects occasioned by the preposterous addition of the Hungerford and Beauchamp Chapels, particularly called for the attention of Mr. Wyatt, to whom the direction of the repairs was confided. Indeed the intelligent architect Price had long before testified his apprehensions on the subject; and Mr. Wyatt expressed his astonishment at the temerity of those who had ventured on so hazardous an undertaking. However great the beauties of those chapels, it was judged necessary to remove them; and the consent of those who were considered as representatives of the founders was obtained. To preserve the component parts they were employed in the alterations, and arranged with equal taste and effect; some forming the organ screen, some the present altar piece, and some decorating the choir. The wooden screen raised in the time of bishop Hume was taken down, * the Lady Chapel thrown open to serve as the chancel, and the communion table placed at its east end.

The altar piece consists of five niches, of curious workmanship; three of which were the altar piece of the Beauchamp Chapel, and are immediately over the communion table; the niches on each side were the entrances to the Beauchamp and Hungerford Chapels. The communion table is of stone, and composed of parts of an old altar piece, concealed by

^{*} A part of this screen now forms the Altar Piece of St. Martin's.



Drawn by F Nash

Engraved by 12 Skellen

THE CHOIR OF

Latistary Cathedral



that erected in the time of bishop Ward. Under the windows is a series of niches, the canopies of which are formed by a cornice of the Beauchamp Chapel, exhibiting foliage, and fan work tracery, rising from corbel heads. The organ screen, under which an arched entrance leads into the choir, is composed of ornaments selected from the Beauchamp and Hungerford Chapels, and tastefully decorated with a rich cornice taken from that of Beauchamp* The walls and buttresses of the Lady Chapel were restored, the windows brought to their proper level, the seats which disfigured it removed, and the pavement was raised a few inches to give an ascent from the choir. The principal window was adorned with a Painting of the Resurrection, designed by Sir Joshua Reynolds, and executed by Mr. Eginton, † of Birmingham. The side windows are glazed with mosaic painted glass, to give effect to the painting, and throw on this part of the building that sober light which befits a place of devotion.

In restoring the interior of the Lady Chapel, it was also found necessary to remove several monuments. But, in making this alteration, the utmost delicacy and precaution were observed. The remains of the dead were kept with all the care due to a sacred deposit, till the new sites were selected and prepared; and the ravages which time or accident had made on the monuments themselves were repaired with those fragments which most nearly resembled the original style. The monuments removed, were those of bishop Poor, which was at first placed under a canopy, in a wall on the north side of the altar, of bishop Osmund, William Longspee, earl of Salis-

^{*} This ornament has been copied in a small gothic building erected for her Majesty at Frogmore.

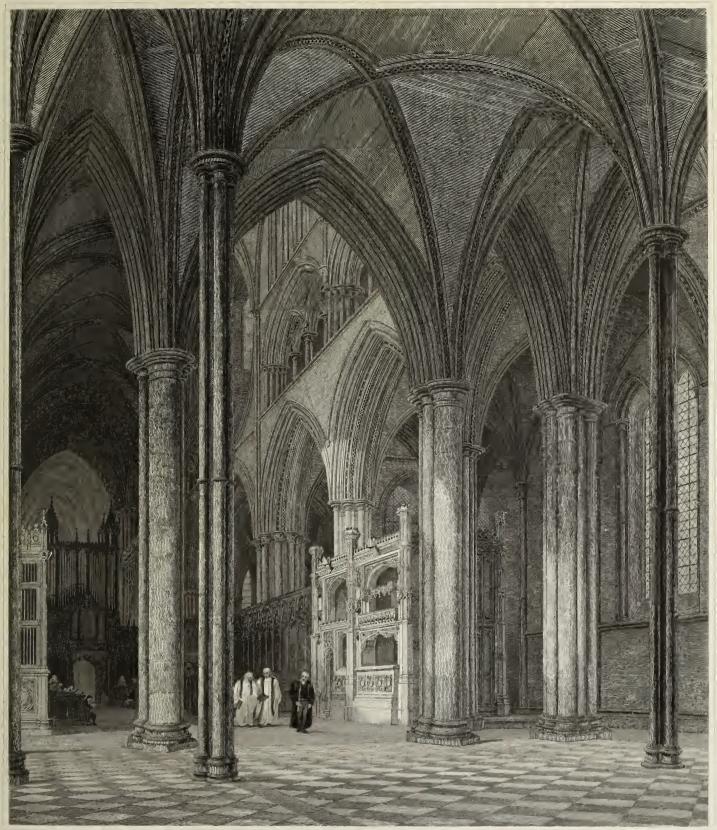
[†] The business of Mr. Eginton is still carried on by his son, who has distinguished himself by the execution of several subjects in painted glass, for different members of the royal family, as well as for the nobility and gentry.

bury, John de Montacute, Sir John Cheney, bishop Beauchamp, lord Robert Hungerford, bishop Blythe, bishop de la Wyle, and Lord Stourton. That of bishop Poor was placed in the chapel for morning prayers, on the north side of the eastern transept. The others were ranged along the plinth, between the series of pillars on each side of the nave.

In no instance was the taste of the architect more displayed than in decorating the stalls and seats of the choir. The work, which was erected in the time of bishop Hume, afforded no very advantageous foundation for improvement; yet, by the addition of canopies, and the skilful employment or imitation of the fragments taken from the Beauchamp and Hungerford Chapels, he succeeded in rendering it a happy imitation of the florid gothic. The bishop's throne is equally conspicuous for richness of style and correctness of design; and, with the pulpit opposite, is a pleasing finish to this decorated part of the structure. A handsome screen at the back of the canopies enhances the beauty of the whole. *

The grand and lofty spring of the four principal arches supporting the tower, has struck the most careless spectator; and it was naturally the wish of the architect to give the fullest effect to this part of the edifice. Hence he removed the former organ screen, which appears to have been as antient as the church, but was so injudiciously situated as to hide the lower part of the pillars. As the architect who erected the arches, which were intended to resist the bend of the pillars, had raised his work on this screen, these additional arches were shored up till a new foundation was completed. A large beam had also been placed across the choir, with the view, as was supposed, of preventing the effects of the pressure from the tower

^{*} The two views of the choir annexed will shew the effect of these alterations.



Drawn by F.Nash

CHOIR OF Latesbury Cathedral

from the Ladu Chapel



and spire. But, although it was a great deformity to the choir, it was considered as affording little security. Mr. Wyatt coincided in the opinion, formerly expressed by Mr. Price, that it might be removed without danger, and accordingly it was sawn asunder, and taken down under his inspection.*

Subsequent to the completion of the building, the side aisles of the two transepts had been inclosed with ordinary screens, to serve the purpose of chantries. The building was disincumbered of these additions, which had been too long suffered to deform it, and the fine colonnades forming the aisles of the transepts were brought into view. One side alone of the smaller transept was preserved, with its inclosure, to form the chapel for the office of morning prayer, and other parochial duties. At the time when these alterations were made, a new organ was erected, by the gift of his majesty. The occasion of this present deserves to be recorded, for the sake of the gracious manner in which it was bestowed. The king inquired of bishop Barrington, whom he knew to be the projector and patron of the intended improvements, what these improvements were to be, and by what means the expence was to be defrayed. bishop described the alterations, and stated that a new organ was much wanted; though he feared that it would greatly exceed the means, which depended on the voluntary contributions of the gentlemen belonging to the counties of Berks and Wilts, of which the diocese consists. The king immediately replied, "I desire that you will accept of a new organ for your

^{*} Perhaps this beam may have served originally to support the *Rood Loft*. This was a species of gallery, containing the crucifix or *Rood*, and the images of saints, particularly of the patron, or patroness of the church. It was placed at the entrance of the chancel, that those who approached the altar might pass under it. As the body of the church represented the church militant, and the chancel the church triumphant, its situation was intended to denote, that christians in imitation of their Redeemer must bear the cross, or undergo affliction.

cathedral, being my contribution as a Berkshire gentleman." This favour is commemorated in an inscription on the west front of the organ. *

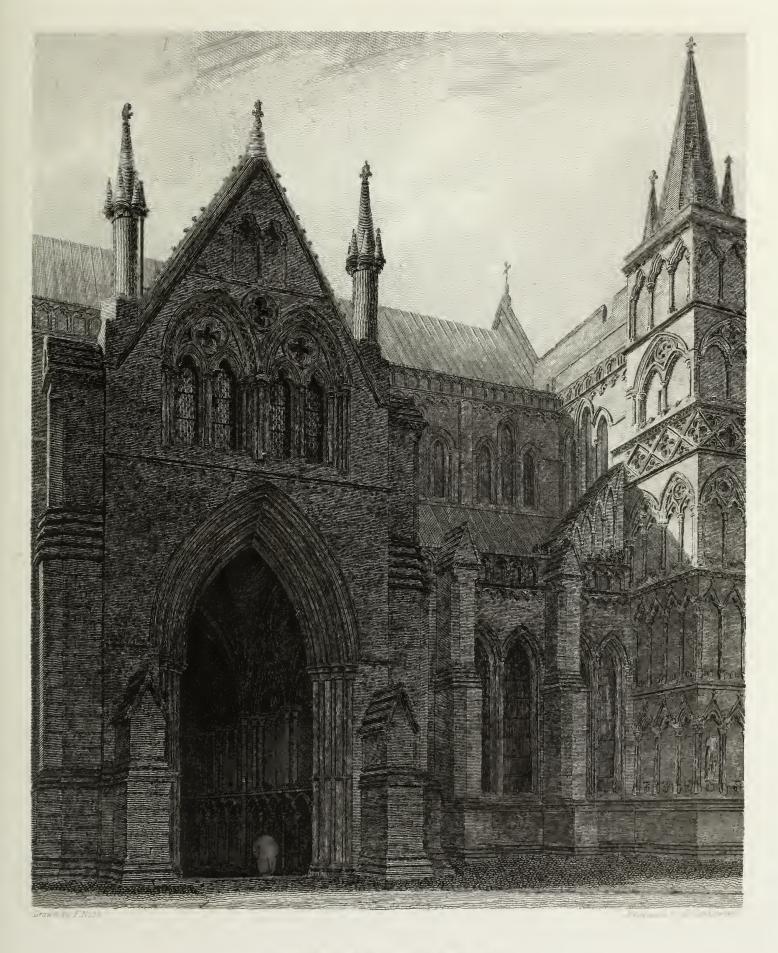
Two small porches, one at the north end of the grand transept, and the other on the south side, near the Lady Chapel, were considered as neither adding to the beauty, or to the convenience of the building. They were accordingly taken down, and the walls and buttresses restored. These additions were no part of the original design; for they were obviously of a richer and later style. When taken down, the parts which joined the wall and buttresses of that on the north, were found to be finished in the same manner as the sides exposed to view. † There is now but one north entrance, which is by an original porch, for size and ornament worthy of the rest of the structure. ‡

On this occasion the necessary examination relative to the state of the tower and spire was not omitted. Mr. Wyatt, after plumbing the different parts, as described by Sir Christopher Wren, was of opinion that there had not been the slightest variation, either in the sinking of the four great legs,

* Munificentia
Georgii Tertii
Principis
Clementissimi, pientissimi, optimi,
Patris Patriæ,
ET
Hujusce Diæceseos
Incolæ Augustissimi.

[†] One of these porches has been re-erected in the garden of the College, by H. P. Wyndham, Esq. who has added to it a kind of spire and pinnacles. Possibly it was at first part of a cross.

[‡] From the niches formed on each side within this porch, some have supposed that it was the Galilee, or place appointed for penitents and those who lay under ecclesiastical censures, and who were not permitted to enter the church. At all events it appears probable from the entries in the Registers relative to the dispute between the archbishop of Canterbury and bishop Waltham, that sentences of excommunication were published before this porch.



THE NORTH PORCH OF Sulesbury Conthedral

A MEB TO FER TO THE STATE OF TH



or the decline of the tower and spire, since the survey in 1668. He likewise concluded that Sir Christopher was mistaken in supposing the south-west leg to have sunk seven or eight inches, and that to the north-west half as much. Had this been the case, the consequences must have been much more serious. In fact, the south-west leg has only sunk about five inches, and the north-west about half an inch more. This is evident from the mouldings between the tops of the arches of the side aisles and the vaultings above. The bases of the north-west and south-west piers are indeed as much lower than those of the opposite sides, as Sir Christopher mentions; but he must have overlooked the difference of the level on which these bases were set; those to the east of the transept having been originally so much higher. Of the five inches which these grand legs appear to have settled, Mr. Wyatt attributed two inches to the pressure of the nave and transept; for he found that all the columns between the side aisles and nave, from the western door to the transept, had uniformly sunk about two inches. That they had originally been level was evident, because they are still nearly so at the west end. On the whole he was convinced that no further mischief was to be apprehended from any sinking of the foundation; but, as the means of obviating future danger, he recommended the utmost care in keeping the bandages in repair, and free from rust, as well as the outside stone work both of the tower and spire.*

Among the efforts of a wretched taste, which, in attempting to ornament, had deformed the edifice, were various paintings on the vaultings of the choir and eastern transept. These were erroneously considered as coeval with the building, and consequently highly admired by those who regard

^{*} Communicated by Mr. Wyatt.

the mere antiquity of an object as a sufficient title to admiration. But, on a close inspection, they were found to conceal lines drawn in imitation of brick work, like those which then remained on the cieling of the nave and the principal transept, and may be still traced in the Chapter House and Cloister. Their antiquity, therefore, was much less remote than was generally supposed. Drawings of these were made for the Society of Antiquaries. Mr. Wyatt judiciously coloured the arches and ribs of the choir like the original stone, and contrasted the ceiling and walls with a lighter tint, which gives every part its due effect. Since his time the same plan has been carried into execution in the nave and principal transept, and the building may be considered as exhibiting nearly the same appearance as when left by the original architect.

It would, however, have afforded but an imperfect gratification to the man of taste, to have improved the interior of the structure, while the church yard itself was left in the most unsightly, not to say disgusting, state. The avenues were indifferent, and after heavy rains difficult to pass; for the water which was conveyed from the roofs ran along open gutters into a large ditch which traversed the church yard, where, in dry seasons, it stagnated and became extremely offensive. Accordingly a new circular underground drain was formed, three feet in diameter, which runs from the west to the east end, and receives all the water from the north side of the church. The ground itself was raised and levelled, and spacious gravel walks were made to the principal entrances. As this operation rendered it necessary to cover the graves, an exact plan of the church yard, with the dates and a reference to each place of interment, is now lodged in the muniment room. The area of the cloister has been since used as a cemetery.

On the north side of the church was a large, substantial, and heavy belfry. As it had been only partially applied to its original use since 1745, and as it greatly intercepted the most striking view of the structure, it was taken down, and the produce of the materials employed in making the repairs. Thus, on entering the cemetery, the eye is enabled to catch at one view the whole of the building, which appears on this side with peculiar grandeur and effect.

The fabric fund being found inadequate for the repairs which were deemed necessary, the dean and chapter, in 1808, contributed an eighth of their fines for the purpose. But this being still insufficient, a general chapter was held at Whitsuntide 1813, and the assembly granted two and a half per cent on all fines; the bishop and dean liberally concurring, not only with regard to their prebends, but also with regard to the lands held under their respective dignities.

The Diocese of Salisbury now comprises the counties of Wilts and Berks, and is divided into the three archdeaconries of Sarum or Salisbury, Wilts, and Berks.

The members of the cathedral establishment are the Dean, Precentor, the Chancellor of the diocese, and the Chancellor of the church, the Treasurer, the Archdeacons of Sarum, Wilts, and Berks, a Subdean and Subchanter, and forty-one Prebendaries, of whom six are residentiary, and called canons. These are elected by their own body except one, who is appointed by the bishop. Also four vicars choral, seven lay vicars or singing men, of whom one is organist, and eight choristers, besides inferior officers.

^{*} The number was six till within the last forty years.

The bishop nominates to all the dignities except the deanry, as well as to all the prebends except that of Shipton, which is annexed to the professorship of civil law in the University of Oxford. He appoints also the subdean and subchanter.

To the bishop's peculiar jurisdiction belong Bishop's Lavington, Berwick St. James, Devizes, Marlborough, Potterne, Preshute, Trowbridge, Stert, and Staverton.

To the dean belongs the patronage of Godalmin, Chiddingfold, St. Nicholas at Guildford, in Surry; St. Mary's at Marlborough, Wokingham, Knook, Heytesbury, Mere, Wilts; Sunning, Ruscombe, Hurst, and Sandhurst, in Berkshire. To the chancellor, Odiham, Hants; Swinbrook cum Fifield and Idbury, Oxon; and Brixworth, Northamptonshire. To the precentor, Westbury, Wilts; to the treasurer, Figheldean, Alderbury, and Pitton, Wilts; and to the archdeacon of Wilts, the rectory of Minty.

The dean, precentor, chancellor, and treasurer enjoy episcopal jurisdiction; the archdeacons, subdean, and fourteen of the prebendaries archidiaconal, namely, Netherbury, Chisingbury and Chute, Grimston, Wilsford and Woodford, Netherhaven, Bishopston, Lyme Regis, Chardstock, Uffcombe, Combe and Harnham, Preston, Highworth, Durnford, Burbage, and Fordington and Writtlington.

To the dean's peculiars belong the Close of Salisbury, Baydon, Heytes-bury, Hill Deverell, Horningsham, Hurst, Knook, Mere, Ramsbury, Ruscombe, Swallowcliff, Wokingham, Sunning, Sandhurst, Arborfield, Blewbury, Mere, Sherborne, Castletown, Woborne, Haydon, North Wotton, Long Barton, Holnest, Lillington, Thornford, Candlemarsh, Folke, Stockwood, Beere Hacket, Over and Nether Compton, Clifton, Maybrook, Ryme Intrinseca, Hermitage, Alton Pancras, Beere Regis, Winterbourne

Kingston, Anderston Thomson, Bloxworth, Turner's Piddle, and Charminster. The subdean has archidiaconal jurisdiction over the three parishes of St. Thomas, St. Edmund, and St. Martin, in Salisbury, and Stratford under the Castle. The dean and chapter, by their communar, have episcopal jurisdiction over Bishop's Cannings, Britford, Homington, Bramshaw, South Broom, or Devizes Green, and Stour Payne.

The rectory of St. Edmund's, Salisbury, is in the gift of the bishop; the perpetual cure of St. Thomas's, which was a chapel of ease to the cathedral, in that of the dean and chapter. The patronage of St. Martin's, which was formerly enjoyed by the dean and chapter, now belongs to H. P. Wyndham, Esq. of the College.

HISTORICAL ACCOUNT

OF

THE CATHEDRAL CHURCH

OF

SARUM, OR SALISBURY.

PART III.

DESCRIPTION OF THE MONUMENTS.

- 1. ON the south side of the west entrance is a handsome marble monument, with a figure of Hibernia, executed by Rysbrack. It was erected to the memory of Thomas Lord Wyndham, of Finglass, in the kingdom of Ireland, youngest son of John Wyndham, of Norrington, in the county of Wilts, Esq. His lordship died the 24th of November, 1745, in the 66th year of his age.
- 2. On the north side of the west entrance is a monument of black marble, to the memory of Doctor Daubigny Turberville, a physician, highly celebrated in his day for his skill in treating disorders of the eyes. He died, at Salisbury, April 21, 1696, in his eighty-fifth year. His wife died December 15, 1694, aged eighty.
- 3. Upon the base between the pillars of the nave the following monuments are arranged:—On the south side, near the west end, is a plain coffin-fashioned tomb of Purbeck marble, conjectured to have been brought from Old Sarum, with the bones of bishop Herman, who died in 1078.

- 4. On the same side is the monumental effigy, in relief, of a bishop in pontificalibus, with a crosier piercing a dragon, and surrounded with a border of birds and foliage not inelegantly wrought.* The sculpture was cleared and brought into notice by Mr. C. Stothard, by whom the design for the annexed engraving was made. This stone is supposed to have been dedicated to the memory of bishop Joceline, whose body, according to the account of William de Wanda, was removed from Old Sarum in 1226. †
- 5. At the feet of the above is a monumental slab, of blue speckled marble, with the effigy of a bishop, likewise in relief, supposed to be that bishop Roger, and brought from the cathedral of Old Sarum. It was noticed by Leland, who preserved the inscription on the front of the robe; but Mr. Gough first discovered that round the edge, of which he has given the following account:—" On the perpendicular sides or edge all round is cut an inscription in large capitals; and on the front of the robe, another in letters, somewhat similar. The slab lay so deeply bedded in the stone foundation, on which the pillars of the nave rest, that the first of these inscriptions had entirely escaped the notice of the curious, or if any had noticed it, the lower half of the letters being out of sight, rendered it unintelligible. Last summer (1770) I procured it to be raised, and the pavement disposed round it, in such a manner, that it can henceforth receive no injury, but will remain the second oldest monument in the church, if the conjectures I have formed upon it are founded in truth."

The letters, which are similar to those found in manuscripts of the twelfth century, are described by Mr. Gough as a mixture of saxon and

roman capitals. The inscription, which is in monkish rhyme, commences at the head of the figure, and is read thus:

' Flent hodie Salesberie quia decidit ensis Justitie, pater ecclesie Salisbiriensis: Dum viguit, miseros aluit, fastusque potentum Non timuit, sed clava fuit terrorque nocentum De Ducibus, de nobilibus primordia duxit Principibus, propeque tibi qui gemma reluxit.'

"The line on his robe, with Leland, *

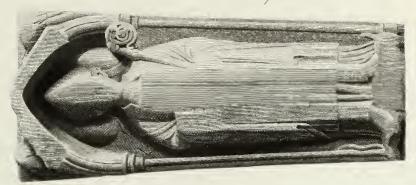
'Affer opem, devenies in idem.'

"The prosperous situation of this prelate," continues Mr. Gough, "under prince Henry, justifies the eulogia which compose his epitaph. His great influence with his sovereign, and his mutual esteem for him, are recorded in the words 'principibus gemma reluxit.' His administration of justice entitled him to the name 'Ensis justitiæ.' His munificence to his infant church, to that of 'pater ecclesiæ Salisbiriensis.' His impregnable fortifications, as well as his irreproachable conduct, made that 'non timuit fastus potentum,' as his high rank in the state made him 'clava terrorque nocentum.' We are to presume that, with his great wealth, 'miseros aluit,' (not to mention his religious foundations) and considering what a reverse he underwent, in the next reign, 'dum viguit' is not without its meaning.

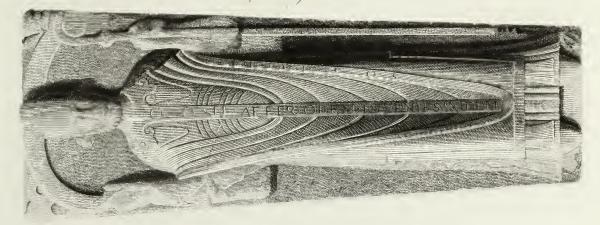
"The words inscribed on the front of his robe more strongly mark the distresses of this prelate's declining age. 'Affer open, devenies in idem,' is an earnest address to the sympathy of the spectators, warning them at the same time of the uncertainty of human events. The conclusion 'propeque

^{*} This was the only inscription which that diligent antiquary observed on the monument.

Chorister Bishop



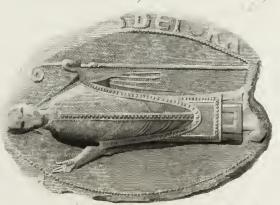
Bushop Joceline 118-1



Bushop Royer 1139.



Seal of Bushop Joseline





disja sar Ppo om nao quo, plen, barca granic gate

4 A 54 110



tibi gemma reluxit' seems an address to the church, reminding her of the lustre he reflected on her, while he presided as bishop, in her former situation at Old Sarum. My only difficulty is about the noble descent, ascribed to him, in the words 'de ducibus de nobilibus primordia duxit,' but he may have been the younger son of some noble family in Normandy, which the monks may have known, from evidences not noticed by general historians, or they may have introduced it here for rhyme sake."

We trust we shall not incur the imputation of wishing to dispute the opinion of the learned antiquary, but it is proper to state, that in searching the Chapter Records, several deeds were found, bearing the seal of bishop Joceline, of whom the effigy exactly resembles the figure on this monument, and totally differs from that on the preceding, which is ascribed to him.

As Mr. Gough was embarrassed by the words implying the high descent of the personage here represented, and as Joceline was evidently of higher birth than his predecessor in the see, perhaps this monument may be assigned to him, and the preceding to bishop Roger. * The least mutilated of these seals is given in the plate annexed, and with this observation the decision is submitted to persons of superior judgment. At all events these two monuments deserve attention, as some of the earliest specimens of the kind after the conquest.

6. Under the arch opposite to bishop Roger is the monument of a Chorister Bishop, who probably died in the short period of his episcopal honours. † It lay long buried under the seats near the pulpit, on the

^{*} Plate of monuments, No.1.

[†] Of this ceremony an account is given in Part 2. ch. 2. See plate of monuments, No. 1.

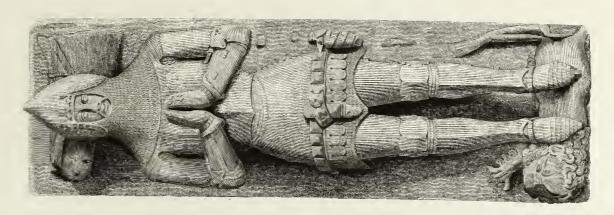
removal of which, about the year 1680, it was discovered, and transferred to this part of the nave.

7. At the feet of the chorister bishop is a figure, in a coat of mail, cross-legged, in the manner the knights templars have been generally represented. * Some have supposed that it is a sepulchral memorial of William Longspee, the eldest son of William Longspee, earl of Salisbury, and his countess Ela. Many of our early historians style him earl of Salisbury, but Dugdale contends that he bore only the family designation.

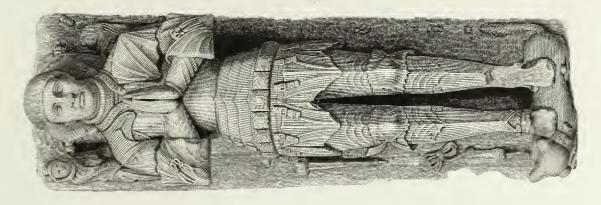
For some cause, now unknown, this gallant nobleman was excluded from the family honours. He espoused Idonea, daughter and heiress of Richard de Camville, and obtained certain lands in her right. In 1236, with Richard earl of Cornwall, and other nobles, he assumed the cross for a pilgrimage to the Holy Land; departed in 1240, and in 1242 returned in safety to his native country. Ambitious of distinction, he was present at the battle of Xaintonges which took place before the end of that year.

His rank and merits appear to have extorted some recompense from the monarch; for, in 1243, he obtained a grant of sixty marks annually from the exchequer, till judgment should be given on his claim to the earldom of Salisbury. His generous spirit was, however, wounded by the delays of justice. In 1247 he again assumed the cross, to join the expedition which St. Louis was then preparing for the Holy Land. He repaired to Rome, with many other english nobles, and addressing the pope, said, "You see I am signed with the cross, and am on my journey with the king of France, to fight in this pilgrimage. I bear a great name, William Longspee, but my means are small; for the king of England, my liege lord, hath

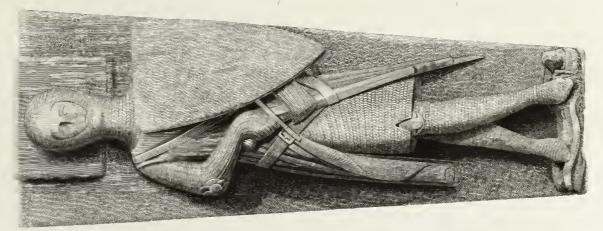
^{*} Plate of monuments, No. 2.



Lord Robert Hungerford, 1459



William, Son of William Longspee, Earl of Salisbury, 1250.



William Longspee, Earl of Salisbury, 1220.



Drawn by . Vash



SALISBURY. 193

bereft me of the title of earl, and of that estate. This, however, he did judicially, not by his own will, and I blame him not. But I am necessitated to have recourse to your holiness for your favour and assistance. See here, Richard earl of Cornwall, who is not signed with the cross, yet, through the grace of your holiness, he has obtained much money from those who are. I therefore, who am signed, and in want, desire the like favour."

The pope was struck with the elegance of his address, and the comeliness of his person, and granted his request. He accordingly obtained above a thousand marks from his fellow warriors. Having received the blessing of his mother, Ela, then abbess of Laycock, he departed in 1249, with many other nobles, and was respectfully welcomed by Louis and his army.

After Damietta was secured with a garrison, he accompanied the french monarch in his march eastwards, and near Alexandria took a strong tower, with much plunder. This exploit exciting the jealousy of the other nobles, he purposed to remain at Acre, with the templars and hospitalers, till the rest of the english arrived. But he was induced to continue with the army; for in 1250 he accompanied a considerable detachment, which the brother of Louis led towards Cairo. Here the imprudent valour of the chief proved fatal to the whole troop; and they were surprised and surrounded by the saracens, near the confluence of the Thafnis with the Nile.

In the heat of the battle Longspee was urged to trust to the fleetness of his horse, and escape. But the noble warrior indignantly replied,—
"God forbid that a son of my father should fly before a saracen. I would rather die happily than live unhappily." He fought with a resolution becoming this dignified sentiment; and with his standard bearer, Robert de Vere, at length fell, overpowered by numbers.

His great, though fruitless valour, extorted the admiration and respect of a ferocious enemy. Matthew Paris observes, that when messengers were sent, in 1252, to negotiate for the redemption of prisoners, the sultan exclaimed, "I wonder that you christians, who reverence the bones of the dead, do not inquire for those of William Longspee. There are many things reported of them, whether fabulous or true I know not. It is said that, in the darkness of the night, appearances have been seen at his tomb, and that those who call on his God have obtained many favours from Heaven. In consideration of this, and of his nobility, I have caused him to be honourably interred." The messengers were struck with the respect paid to the english knight by an infidel, and demanded the body. It was delivered to them by the sultan, and being transported to Acre, was buried in the church of the Holy Cross.*

Matthew Paris also reports, that the night before his death, his mother, Ela, saw in a vision the Heavens open, and her son, armed at all points, whom she recognised by his shield, received with joy by the angels. Astonished, she asked, "Who is this so honoured?" A voice replied, "Know you not your son, William, and his armour?" She said, "Yes!" The voice answered, "It is him, whom his mother now beholds." She remembered the time, and about six months after, when the news of his death arrived, she not only heard it without surprise, but, lifting up her hands, exclaimed, "I, thy handmaid, give thee thanks, O Lord, that out of my sinful flesh, thou hast caused such a champion against thy enemies to be born!" †

^{*} Matthew Paris, 734, 791, 855. Dugd. Baron. v. 1. 178-9.

[†] Dugd. v. 1. p. 179. Matthew Paris. 791.

From the miraculous air which our monkish historians have thrown over the closing scene of his eventful life, we presume that no ordinary honours were paid to his memory. As a monument is still shewn in the church of Sudborough, which is ascribed to his standard bearer, Robert de Vere, it is no improbable supposition, that the devout countess of Salisbury caused this memorial to be placed in our cathedral, in honour of her gallant and darling son, who fell in a cause which was considered as uniting the crown of martyrdom with the wreath of valour.

Under the two next arches are tombs containing the remains of personages now unknown.

8. Beyond, on the south side, is a gothic altar tomb, inclosing the remains of bishop Beauchamp, which were removed from the middle of his chapel, during the alterations in 1789. The present is not, however, the original tomb, which was mislaid or used, from the negligence of the person who superintended the works.* This receptacle was an altar tomb, taken from the aisle at the north end of the principal transept, in which were no remains, nor could the least trace be discovered to whom it had belonged.

Opposite the tomb of Beauchamp is that of a person unknown.

9. Under the next arch is the recumbent monumental effigy of Robert Lord Hungerford, resting on a tomb composed of portions taken from the Hungerford Chapel.† It was formerly placed in the wall between the Lady Chapel and that erected by his relict.

^{*} From this time the greatest possible care was taken, that nothing of the kind should again occur. The person was removed from his situation, and the conduct of the works was intrusted to Mr. William Matthew, the present clerk of the works at Windsor Castle, whose attention, judgment, and abilities in this business, deserve to be commemorated.

[†] Plate of monuments, No. 2.

When the alterations were made, the remains of this nobleman were discovered, about eighteen inches above the level of the floor, inclosed in a wooden coffin. The body measured five feet five inches, and appeared to have been wrapped in cere-cloth. The head was reclined towards the left shoulder, the hands laid across the middle, and the legs extended. The skeleton was entire, except the right foot, and even a part of the flesh remained on the upper rib. The coffin, though much decayed, was perfectly dry, and without the least smell.

This nobleman was the son and successor of Walter Lord Hungerford. He served under the regent duke of Bedford, in France; and after the death of his father, was summoned to parliament, among the barons of the realm, from the twenty-ninth to the thirty-third year of Henry the Sixth. By his will, dated April 22, 1459, he ordered his body to be buried before the altar of St. Osmund, in the cathedral church of Salisbury, and bequeathed to the canons, vicars, and other members of the church, the sum of ten pounds, for performing the office of the dead. He died the fourteenth of May following. He espoused Margaret, sole daughter and heiress of lord Botreaux, who long survived him, and founded the Hungerford Chapel already mentioned.*

10. On the north side, opposite, is an altar tomb, dedicated to the memory of John de Montacute, younger son of William, first earl of Salisbury, of that family. It bears the effigy of a knight in a pointed helmet and hood of mail, the head resting on a helmet, with a griffin as a crest, and a lion at the feet. † At the sides of the tomb, in quatrefoils, are shields of arms. Two bear az. three fusils in fess, in a border, impaling a spread eagle,

^{*} Dugdale's Baronage, art. Hungerford.

Monthermer, and the same quarterly; the bearings of the two other shields are defaced.

SALISBURY.

Sir John de Montacute was in the celebrated battle of Cressy; and afterwards served in the wars of France. In 1382, being steward of the household to king Richard the Second, he was dispatched to Calais, to conduct Anne, the queen of that monarch, to England. Afterwards he served under Richard himself, in the expedition to Scotland. He married Margaret, daughter and heiress of Thomas de Monthermer, and, in her right, held considerable landed property. He was summoned to parliament. among the barons of the realm, from the thirty-first of Edward the Third to the thirteenth of Richard the Second. He died February 25, 1389. By his will, dated in March 1388, he ordered his body to be buried in the cathedral church of Salisbury, between two pillars, or in case he should die in London, in St. Paul's, near the font where he was baptised. A black woollen cloth was to be laid over his body and within the hearse, and to cover the ground another of russet and white, which was to be distributed to the poor for garments. Five tapers, each weighing twenty pounds, and four mortars, each of ten, were to be placed about his hearse; but it was to be decorated with no painting except a banner of the arms of England, and four others of the arms of Montacute and Monthermer. tomb was to be erected to his memory, bearing the image of a knight, and the arms of Montacute, with a helmet under his head. *

In 1789 this monument was removed, with his remains, from the north side of the Lady Chapel. The side of the tomb next the nave and the ends are original, the other side is from portions of the Beauchamp Chapel.

^{*} Dugdale's Baron. v. 1. p. 649.

- 11. On the north side, next, is the tomb of bishop Osmund, which was removed from the middle of the Lady Chapel. It is a plain coffin-fashioned stone, with no other inscription than the date, ANNO MXCIX. On the erection of the new cathedral it was brought from Old Sarum, and placed, according to the Sarum Obituary, between the chapel called Salve Regina and that of St. Stephen. The inscription on the stone, which is deemed modern by Mr. Gough, is perhaps of later date than the monument; but certainly not recent, for it is given in Godwyn's Catalogue of Bishops.* On removing the tomb no remains were found. It is probable his body, which was enshrined on his canonisation, was taken away, and interred at the Reformation, as was generally the case with regard to similar objects of popular superstition.
- 12. On the south side, opposite, is the monument of Charles lord Stourton, removed from its original place at the east end of the church, near the Somerset monument. It is a plain tomb, with three apertures on each side, representing six wells or fountains. These formed a part of the armorial bearings of the Stourton family, namely, sable, a border between six fountains, proper, taken from the six sources of the Stour, which rose near the family mansion. †

This nobleman was executed March 6, 1556, in the Market-place at Salisbury, for the murder of Mr. Hartgill and his son, two gentlemen of Kilmington, Somerset. A twisted wire, with a noose, emblematic of the halter, was hung over the tomb, as a memorial of his crime, till about the year 1775.

^{*} Tanner Bib. Brit. p. 565.

[†] The spot is now within the grounds of Stourhead, the seat of Sir R. C. Hoare, Bart.

- 13. We next find the monumental effigy of a bishop in pontificalibus in Purbeck marble; in his left hand a crosier piercing a beast, another animal at his left foot, and the head supported by angels. The figure is mutilated.* The base is composed of some parts of the chapels taken down in 1789, and is of a much later style than the effigy. This was the monument of bishop De la Wyle, which was removed from the side aisle at the north end of the principal transept.
- 14. On the north side, opposite, are two tombs of the Hungerford family, over which formerly stood the iron chapel, erected by Walter lord Hungerford, father of Robert, whose monument has been already described. When this chapel was removed, in 1779, a slab was uncovered, with the brassless figure of a knight and lady, surrounded by sickles. Over their heads and under their feet were their arms in a garter, also inlaid in brass. Under the knight's head was his helmet, and at his feet a lion. On the ledge round the stone, and between the figures, were four rondeaux, besides four others at the corners. The remains were removed, at the same time as the chapel, by the earl of Radnor. He caused a brass plate to be inlaid in a stone, at the foot of the brassless one before mentioned, with an inscription recording the removal.

Next to these is the monumental effigy of Sir John Cheney, in alabaster. † He was the son of Sir John Cheney, of Sherland, in the Isle of Sheppey, Kent, by Eleanor, daughter and coheiress of Sir Robert Shottisbroke, and sister of Margaret duchess of Somerset. Being a zealous partisan of Henry duke of Richmond, afterwards Henry the Seventh, he was designated as a traitor, in the proclamation of Richard the Third,

^{*} Plate of monuments, No. 3.

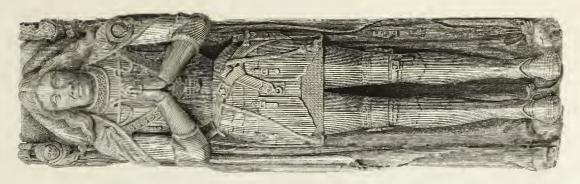
in 1483. In the battle of Bosworth he was one of the chosen band who surrounded the person of Henry. When Richard, in a paroxysm of despair, rushed on his rival and slew his standard bearer, Sir William Brandon; he also unhorsed Sir John Cheney, notwithstanding his extraordinary size and gigantic strength.

Sir John Cheney soon received the reward due to his courage and fidelity. He was honoured with the Order of the Garter, by Henry the Seventh, and at the coronation of that monarch he sat at the first table in the right aisle of St. George's Chapel. Afterwards he was made one of the privy council. He distinguished himself in the battle of Stoke, near Newark.

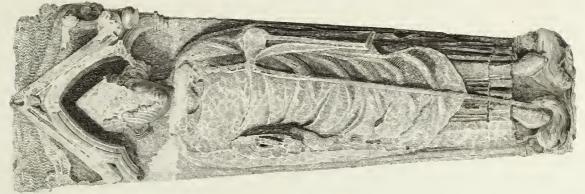
In 1485 he was raised to the dignity of a baron, by a writ of privy seal. Three years afterwards he received orders, with other persons in Hampshire, to levy archers for the relief of Britanny, then threatened by the French, and accompanied lord Broke with the expedition sent into that country. In 1489 he was dispatched into Flanders, to aid the emperor Maximilian. He was summoned to parliament the third, seventh, and eleventh years of Henry the Seventh, and held the office of royal standard bearer till the decease of that monarch.

Dying without issue, in the beginning of the reign of Henry the Eighth, he was succeeded by his nephew, Thomas, son of his brother William. He was the friend, if not the relation, of bishop Beauchamp; for he was appointed one of the executors of his will, and interred in the chapel erected by that prelate. In the last repairs his effigy was removed; and as the original monument was totally decayed, the present tomb was formed from part of the ornaments which belonged to that building. His skeleton was found entire, and justified the fame of his extraordinay stature and

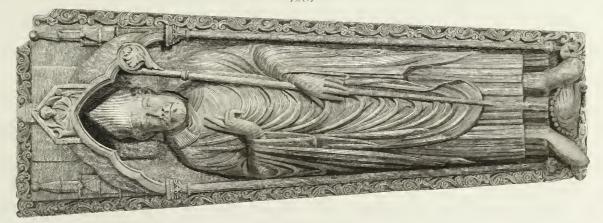
Lir John Cheney.



Bishop De La Hyle)



Bishop Poor.



Seal of Bishop Poor-





Are duind prulone say estre minist hunst saim

Tru- Na

W. A. Caraca Sur Willer Sur W.



strength. The thigh bone measured above twenty-one inches, or near four inches longer than the natural size. These bones were inclosed in a box, and entrusted to the care of the writer, till the tomb was replaced, when they were deposited within, and the name of the deceased, with the date of the removal, inscribed on the cover.

16. Opposite the monument of Sir John Cheney is an altar tomb, of wood, with six trefoil-headed niches in front, which bear the marks of rich gilding and elaborate ornament. The colouring is laid on fine linen, prepared with a ground of stucco, and, where it remains, is still as bright as if fresh from the hand of the artist. It is covered with a slab, decorated with a border of foliage, and supporting a stone figure in mail armour, with a round helmet, flattened at top, and covering the mouth. The spurs are armed with rowels, the shoes piked, and the face turned towards the right. He bears a shield, charged with azure, six lioncels, rampant, gules, and, on a close examination, the same bearing may be traced on his surcoat.* This once elegant specimen of antient art is the monument of William Longspee, the first earl of Salisbury of that name, and father of the knight to whom we have ascribed the monument before mentioned. He was the natural son of king Henry the Second by fair Rosamond. He espoused Ela, daughter and heiress of William d' Evreux and received in her right the rich succession of the Evreux family, who had borne the title of earls of Salisbury. He was called Longspee, or Longsword, from the long sword which he generally wore.

From the first to the ninth year of the reign of John, he was sheriff of Wilts, afterwards warden of the Marshes of Wales, and in the fifteenth of

^{*} Plate of monuments, No. 2. The arms in the intervals between the arches, which were given by Sandford, are now obliterated.

John again appointed to the sheriffalty of Wilts. On the invasion of Flanders, in 1214, he was one of the nobles dispatched in aid of that province. The year following he was intrusted with the command of the fleet employed on the same service. He surprised the port of Damme, where the french fleet had anchored, and captured many of their ships. When king John raised a powerful army, to recover the possessions wrested from him by the king of France, Longspee was appointed one of the three commanders. Attempting to surprise the french monarch, he was foiled, and himself made prisoner, but exchanged for the son of Robert earl of Drus. In the contentions between John and the barons he at first zealously supported the royal cause. He was one of the witnesses to Magna Charta. * Afterwards, however, he appears to have been alienated from the king, and went over to the dauphin Louis, who was invited by the barons to take possession of the english throne. But on the death of John, he espoused the cause of the native sovereign, Henry the Third, and, with William Mareschal, earl of Pembroke, was employed to raise the siege of Lincoln. For this service he was made governor of the castle of Sherborne. Soon afterwards he accompanied the earl of Chester to the Holy Land, and was present at the battle of Damietta, in 1219, where the christians were defeated. He was one of the courageous few who, to use the expression of an old historian, resisted the shock of the infidels like a wall, and secured the retreat of the fugitives. †

^{*} A copy of this celebrated document, apparently written by the same hand as that which has been engraved, is still preserved among the Records of the Chapter. Possibly it might have been the copy intrusted to the care of the earl of Salisbury, as one of the witnesses. Search was made for it by order of the commissioners for examining the Public Records, but it was then overlooked.

[†] Matthew Paris, p. 258.

SALISBURY. 203

In 1225 he went with the king's brother, Richard earl of Cornwall, into Gascony, to reduce the refractory of those countries. On his return, he was in such imminent danger of shipwreck, that, according to the superstition of the age, his escape was attributed to a miracle.

If we may rely on the testimony of some historians, he was delivered from this danger only to be exposed to more certain perils at home. In consequence of a report which had been spread of his death, it is said Hubert de Burgh, the justiciary and royal favourite, sent his own nephew, Raymond, as a suitor to Ela, the wife of the absent nobleman, and even endeavoured to force her to contract an adulterous union; but this second Penelope repelled the attempt with becoming disdain. The earl being informed of the incident, laid a heavy accusation against the favourite before the king, and threatened, if justice was denied, to avenge himself, to the disturbance of the whole realm. The threats of so powerful and warlike a nobleman were not to be despised. The justiciary confessed his fault, and conciliated the offended husband with costly gifts. But he meditated only the deeper vengeance. He is said to have invited him to a feast, at Marlborough, and having secretly administered poison in the viands, the earl fell sick, on his return, and died in his castle of Sarum.

When we consider the envy which attends a royal favourite, the odium afterwards cast on Hubert de Burgh, and the persecutions he underwent, we may perhaps question the truth of this account without incurring the charge of excessive incredulity. The narrative of the death and burial of earl William Longspee, as given by William de Wanda, has appeared in a preceding page. * Among the Chapter Records are various indulgences

^{*} Page 121.

granted to such as should visit the church, and recite certain prayers at his tomb.*

In the late alterations this monument was removed from its original situation in the Lady Chapel, to the place it now occupies. His skeleton was then found entire, and is inclosed in the wooden tomb, on which the effigy rests. He left four sons and five daughters. His sons were, William, of whom we have before made mention; Richard, a canon of Salisbury; Stephen, first seneschal of Gascony, and afterwards justice of Ireland; and Nicholas, afterwards bishop of Salisbury. His widow, Ela, survived him many years. She filled the office of sheriff of the county of Wilts, in the eleventh and twelfth, and part of the fifteenth of Henry the Third; and paid the king a fine of 200 marks for that sheriffalty, and the custody of the castle of Sarum, during her life. She soon afterwards, however, formed the design of retiring from the cares and honours of the world. In 1233 she began the foundation of Laycock Abbey, and in 1238 took the habit of a nun in that community. In 1240, being fifty-three years of age, she was elected abbess, and ruled the establishment eighteen years. At that period, feeling herself enfeebled by age, she resigned her office, and dying about 1263, was buried in the choir. †

^{*} By the archbishop of Cassel, in 1278, forty days.

Robert, bishop of Bath and Wells, in 1279;

William, bishop of Landaff; and

Walter, bishop of Sarum, in 1287;

William, bishop of Sarum, 1289;

By John, archbishop of Dublin, 1291, for twenty days.

By John, bishop of Winchester; Gilbert, of Chichester; and Roger of Coventry and Lichfield, in 1295, for forty days.

By Henry, bishop of Winchester, in 1305; and

By Roger, bishop of Sarum, in 1327.

[†] Dugdale Baron. Art. Earls of Salisbury. Matthew Paris.

17. Against the wall of the north aisle is a marble monument to the memory of John Stephens, Mus. D. organist of this cathedral, who died December 15, 1780, aged 60 years. Also of Mary, his wife, who died September 30, 1779.

Near this spot, in the north aisle, was interred Dr. Richard Drake, formerly chancellor of this church, who died in October 1681, aged 72. This gentleman possessed a profound and extensive knowledge of antiquities, and deserves to be commemorated, for his researches into the history of the church, and his labours to elucidate its records, of which many proofs appear in the Chapter Books and Muniments.

- 18. Against the wall of the principal transept is a neat marble monument to the memory of Margaret, wife of Gabriel Ashley, who died July 9, 1679, aged 31.
- 19. Beyond, is a monument, commemorating different persons of the family of Harris, who are interred in the transept.
- 20. Proceeding along the transept, our attention is arrested by a handsome monument, erected by the earl of Malmesbury, to the memory of his father, the late James Harris, Esq. It was executed by Bacon, and exhibits the figure of Moral Philosophy, mourning over a medallion of the deceased.

He was the son of James Harris, Esq. of the Close, by lady Elizabeth, sister of the earl of Shaftesbury, the noble author of the Characteristics. He was born July 20, 1709, and acquired the rudiments of learning under the Rev. Mr. Hele, master of the grammar school, in the Close. From thence he removed, as a gentleman commoner, to Wadham College, Oxford, and concluded the course of education, then usual, by studying the law at Lincoln's Inn.

On the death of his father, which happened when he had attained his twenty-fourth year, Mr. Harris took up his residence at the family mansion in the Close, and devoted himself to the study of classic literature, which had always been his predominant passion. During several years his application to the best writers of antiquity was almost unremitting, and his industry such as is seldom exceeded. He finally directed his attention to the philosophy of Aristotle, which, from a prejudice then prevalent even among scholars, he had before considered as obscure and unprofitable, and as superseded by that of Locke. He soon, however, appreciated the merits of the greek philosopher, and by his writings essentially contributed to restore him to his due estimation in the literary world. Notwithstanding his attachment to this abstruse study, Mr. Harris was not inattentive to the cultivation of the fine arts, particularly of music, in which he attained extraordinary proficiency. Neither did he devote himself to a life of seclusion; for he occasionally mixed in the society of Salisbury and the neighbourhood, and assiduously fulfilled the duties of a county magistrate.

The first fruit of his profound speculations was a volume, published in 1744, containing Three Treatises; on Art, on Music, Painting, and Poetry, and on Happiness. This work, besides its merit as an original composition, is enriched with a variety of notes and observations, elucidating many difficult passages of antient writers.

In 1751 Mr. Harris gave to the world his "Hermes; or, a Philosophical Inquiry concerning Universal Grammar." This work deservedly received a high share of public approbation; and in particular was warmly recommended by so able a judge as the learned bishop Lowth, who described it "as the most beautiful example of analysis exhibited since the days of Aristotle."

Till the year 1761 Mr. Harris principally resided at Salisbury, except in the summer months, when he retired, for the sake of more privacy, to his mansion at Durnford. His time was divided between the care of his family, his literary pursuits, and the society of his friends and neighbours. From his partiality to music, he promoted its cultivation in his native city, and under his auspices, not only the annual musical festival flourished beyond most institutions of the kind, but even the ordinary concerts were conducted with a spirit and effect seldom seen out of London. Indeed, when we consider the influence of his example, aided by that of the society which was accustomed to assemble at his house, we may ascribe to him the merit of having greatly assisted in improving the taste and manners of the place where he resided.

In 1761 he was chosen member for the borough of Christchurch, Hants, which he continued to represent till the day of his death. In 1762 he was made one of the Lords of the Admiralty, and in 1763 promoted to the Treasury. He quitted this office on the change of ministry in 1765.

In 1774 he was appointed Secretary and Comptroller to the Queen. This office he held till his death, frequently experiencing from her majesty the most flattering proofs of favour and condescension.

His public avocations did not divert him from his literary pursuits. In 1775 he published his "Philosophical Arrangements," part of an extensive work which he meditated on the Peripatetic logic. Sensible that the only proper object of human reason is the attainment of truth, he combated with great force and ability the atheistical doctrines of chance and materialism, which, under the specious garb of modern philosophy, then began to be current, and have since produced effects so detrimental to the welfare and happiness of mankind.

His last production was "Philological Inquiries," which appeared in 1781. This is less abstruse than his earlier writings, but exhibits a pleasing proof of a mind retaining, at an advanced age, a great degree of its original energy, and, what is still more rare, an undiminished portion of its candour and benevolence.

Before this work was concluded his health began to decline. He bore, however, his increasing infirmities with the cheerfulness and resignation of a true christian, and, after a gradual decay, yielded up his spirit into the hands of his Maker, on the twenty-second of December, 1780, in the seventy-second year of his age. His remains were interred in the principal transept, near those of his ancestors; and the spontaneous tokens of public respect which were shewn at his funeral, evinced the general esteem and veneration felt for his character.

His son, lord Malmesbury, has rendered an acceptable service to the literary world, by publishing a splendid edition of his works, accompanied with a brief but perspicuous account of his life, which at once displays the grateful affection of a son, and the sound judgment of an enlightened scholar.

Mr. Harris espoused, in 1745, Elizabeth, daughter of John Clarke, Esq. of Sandford, Somerset, by whom he had issue, James, now earl of Malmesbury, born in 1746; John Thomas, born in 1751, who died young; Catherine Gertrude, born in 1750, who married the Honourable Thomas Robinson, second son of Thomas, first lord Grantham; and Louisa Margaret, born in 1753.

21. Next to the monument of Mr. Harris is one erected to the memory of William Benson Earle, Esq. of the Close. He was a man of respectable literary attainments, and well skilled in music. His bene-

SALISBURY. 209

volence is evinced by the various legacies which he bequeathed for charitable purposes, and his munificence will be held in grateful remembrance for a bequest of two thousand guineas to the College of Matrons, founded by bishop Ward.

This monument was designed and executed by Flaxman. It exhibits a figure of Benevolence, finely sculptured, from the Greek School, unveiling a low relief, representing the act of the good Samaritan. This is accompanied with an appropriate inscription, recording the christian humility which was combined with the numerous virtues of the deceased. It was erected by the Reverend Henry Hay, as a tribute of gratitude to his memory. Mr. Earle was born July 7, 1740, and died March 20, 1796. His remains were interred at Gratley, Hants.

At the north end of the principal transept is an altar tomb, supporting the figure of a bishop, now much defaced, and surmounted by a canopy. On the front of the pillars are the traces of an inscription, which once indicated that it contained the remains of bishop Blythe, who died in 1499. This tomb, according to Leland, was originally constructed by bishop Beauchamp, at the west end of the Lady Chapel, to receive his remains; but, as he was buried in his own chapel, it was afterwards chosen by bishop Blythe as his place of sepulture. As it stood at the back of the High Altar, it was placed north and south, contrary to the usual custom, and hence, according to Godwin, it bore the name of the "thwart-over bishop." But when it was taken down, the skeleton of the prelate was discovered in a small vault, immediately under the altar, lying east and west.

23. At the end of the aisle is an elegant monument, executed in marble, by Flaxman, of which the architectural part is in the florid gothic style. It is ornamented with two figures, representing Literature and

Justice, finely sculptured. This monument was erected to the memory of Walter Long, Esq. bencher of the Honourable Society of Lincoln's Inn, and senior judge of the Sheriff's Court, in the city of London. He was the eldest son of the late Walter Long, of this city, and died March 20, 1807, aged eighty-four years.

- 24. Against this wall are five mural tablets: to the memory of Sarah, wife of James Evans, B. D. who died February 15, 1804, aged forty-two. Of Letitia Cotton, youngest daughter of Sir John Hynde Cotton, Bart. who died October 18, 1798, aged forty-two. Of Anna Maria Sturgis, who died September 24, 1803, aged eighty-one. Of Mrs. Anne Seymer, wife of George Seymer, Esq. who died May 16, 1798, aged forty-six. Of Mrs. Mary Ivie, who died March 9, 1808, aged seventy-eight.
- 29. On the north side of the choir, and partly in the side aisle of the principal transept, is an altar tomb, under a flat but elegant gothic arch, or canopy of Purbeck marble. It was originally ornamented with armorial bearings, in brass, and a brass plate round the edge, which probably bore an inscription; but these have been long removed. It has been erroneously ascribed to bishop Metford. From the style of the architecture, which is that of the latter part of the fifteenth century, we are inclined to assign it to bishop Woodville, who died in 1484, and was buried in this cathedral.
- 30. In the north aisle of the choir, under the seats, is the monumental figure of a skeleton, but to whom dedicated is unknown.
- 31. A little beyond, in a recess, is a well-executed gothic monument, to the memory of Thomas Bennett, L. L. D. precentor of this church. His effigy, or rather skeleton, lies on an altar tomb.
- 42. In the north end of the eastern transept, now used as a chapel for morning prayers, is a large marble monument, inlaid with brass,

perhaps one of the best specimens of the kind existing. This curious piece of workmanship commemorates Robert Wyvill, bishop of Salisbury, who died in 1375. Round the stone was a brass plate, with an inscription recording two of the most memorable facts in the life of this prelate: the recovery of the Castle of Sherborne, and the grant of the Chace of Bishop's Bere to the church. The sculpture on the brass is supposed to represent the contested castle, with its keep and portcullis. At the door of the first ward stands the bishop, pontifically habited, with his mitre and crosier, and his hands elevated as in prayer, or giving the benediction. Below, at the gate of the outer ward, is his champion, in a close coat, with breeches, hose, and shoes all of a piece. In his right hand is a battle axe, in his left a shield with a boss in the centre. Below were four escutcheons, three of which remain, and exhibit the arms of Wyvill; a cross voided between four mullets pierced. At the corners are two of the four symbols of the Evangelists. Before the gate of the fortress is the representation of a chace, with the figures of hares. This monumental slab was removed from the choir, when it was newly paved, in 1684.

Near the above are the grave stones of bishop Jewel, and his successor, bishop Guest, also removed from the choir, at the same time with that of bishop Wyvill. The figure of bishop Guest remains, with an inscription, on a brass plate, stating that it was dedicated to his memory by Giles Estcourt, Esq. one of his executors. The modest inscription, which once pointed out the grave of Jewel, is now lost.

33. In the aisle at the north end of the eastern transept, now used as a baptistry, is a monumental effigy, in purbeck marble, of a bishop in pontificalibus, which was originally placed under a canopy, in a wall on the north side of the original high altar. On its removal a skeleton was found,

which still reposes in the tomb supporting the effigy. * By the tradition of the church it is assigned to bishop Poor, the founder. On this subject, however, some doubt has been entertained; for, according to an inscription once suspended in the Lady Chapel, and preserved by Leland, the body of bishop Poor was interred at Durham, where he died, and his heart in the monastery of Tarrant, which he founded. Robert de Graystanes also, the annalist of the church of Durham, asserts that he was buried at Tarrant; and the account is corroborated by an antient list of the bishops preserved in our Episcopal Records.

Though we may hence conclude that this prelate was not interred at Durham, it will not perhaps be deemed too bold a conjecture to suppose that when his body was transported from the north, it was deposited in the noble edifice of which he was the founder. It is proper to observe, that the trefoil headed niche, in which the figure reposes, resembles those on the monuments of the thirtenth century, as well as the smaller arches in various parts of the church; and that the habit and crosier are equally similar to those of bishop Poor on his seals. If this monument, therefore, be nearly coeval with the building, we cannot assign it to any other of our early prelates, because their monuments still exist, or at least their places of interment can be ascertained. It does not become the writer to decide on this question, but to throw all the light on the subject which the case admits, an engraving of the seal of bishop Poor accompanies that of his monument, in plate 3. †

^{*} Part of this tomb is composed of fragments from the Hungerford Chapel.

[†] Near the tomb of Poor is an antient lavatory, which originally stood near the vestry, where it was used by the officiating priests for the purpose of washing the hands, as was customary in catholic times, previous to the service.

34. In the north aisle of the choir is the tomb ascribed to bishop Bingham, who died November 3, 1246. He lies under a flat pointed arch, ornamented with ten figures of angels, forming crockets, surmounted by a rich finial. In the centre of the arch a species of open pyramid, composed of pinnacles, rises above the screen of the choir, and displays an exquisite specimen of stone-work. The slab was inlaid with brass, representing a cross fleury, charged with the figure of a bishop, and four lozenges, now gone.

Near this spot was interred the Reverend John Bampton, canon residentiary of this church, who is well known as the founder of the Bampton Lecture.

- 35. On the opposite side, against the wall, is the marble monument of James earl of Castlehaven, who died May 6, 1769. Near it are interred the remains of the late earl and countess of Castlehaven, undistinguished by any sepulchral memorial.
- 36. At the east end of the north aisle is a monument, of free-stone, to the memory of Sir Thomas Gorges, Knight, of Longford Castle, in this neighbourhood, who died March 30, 1610, aged 74. Also of Helena Snachenberg, marchioness dowager of Northampton, his widow, who died April 25, 1635, aged 86. Their effigies repose under a canopy, supported by twisted pillars, and ornamented with various emblematic figures and symbols.

Underneath lie also the remains of Thomas, their grandson, and son of Edward Gorges, lord Dundalk, who died December 1635.

37. In the north wall, under a pointed arch, is a coffin-fashioned tomb, of Purbeck marble, which is distinguished by a cross fleury in relief. It is ascribed to bishop Roger de Mortival, who died in 1329.

In the Lady Chapel were deposited the remains of bishop Nicholas Longspee, son of William, earl of Salisbury. *

38. At the east end of the south aisle is a superb monument, of various kinds of marble, decorated with numerous trophies and shields of arms, and supporting several effigies, finely executed. It was erected to the memory of Edward, earl of Hertford, eldest son of Edward, duke of Somerset, uncle to Edward VI. His lordship died April 6, 1621, aged 83. Also to that of his wife, Catharine, countess of Hertford, daughter of Henry Grey, duke of Suffolk, by lady Frances, his wife, the eldest daughter and coheiress of Charles Brandon, duke of Suffolk. She died January 22, 1563.

Under this monument were also interred John, duke of Somerset, who died in June 1675, and lady Elizabeth Seymour, daughter and heiress to Joceline Percy, the eleventh and last earl of Northumberland, and wife of Charles duke of Somerset, who died in 1748. He was great grandfather to the present duke of Northumberland, by whom this monument was repaired and beautified.

39. Near this monument, against the south wall, is a gothic altar tomb, surmounted with a canopy, which, from a rebus sculptured in the front, has been ascribed, perhaps erroneously, to bishop Wickhampton.

Against the wall opposite are the monuments of Dr. John Priaulx, archdeacon of Sarum, who died in 1674, aged 60; of Samuel Rolleston,

^{*} No sepulchral memorial was left to identify the spot, but when the pavement was removed, a stone coffin was found, containing a skeleton, supposed to be that of this prelate. At the head were a chalice and patten, of silver gilt. In the centre of the patten was a hand engraven; and it displayed the trace of the linen, which covered the consecrated wafer, and adhered to it as it decayed. There was also a gold ring, set with an agate, perforated like a bead, which was probably a relic; and a crosier of wood, of the most simple form, which discovered no symptom of decay, though as light and spongy as cork. The memory of bishop Longspee, like that of his father, received spiritual honours. Among the Chapter Records are various indulgences granted to such as should visit his tomb.

M. A. archdeacon of Sarum, and canon residentiary, who died May 2, 1766, aged 65; of his nephew, James Rolleston, who died June 29, 1771, aged 37; and of Maria Barnston.

43. Between the side aisle of the choir and the aisle of the eastern transept, which was once inclosed as a chapel, is a monument, of which an engraving is annexed. * It is singular that Mr. Gough should have ascribed this monument to bishop Avscough, contrary to the authority of Leland, who informs us that he was buried in the House of the Bons Hommes, at Heddington, and that bishops Bridport and Metford were interred in this part of the church. The monument below we have ascertained to belong to bishop Metford, and the style of this work, which is that of the thirteenth century, as well as the account of Leland, fully justify us in ascribing it to bishop Bridport. The figure differs little from those of Poor and De la Wyle. It lies on a kind of stone coffin, under the canopy; is pontifically habited and mitred; holding the crosier in the left hand, and the right elevated, as if to give the blessing. The spandrils of the canopy are charged with a series of reliefs, which Mr. Gough supposes to represent the murder of bishop Ayscough. It begins at the right spandril, on the south side of the tomb, and is thus explained by Mr. C. A. Stothard, who is well known for his skill in monumental antiquities.

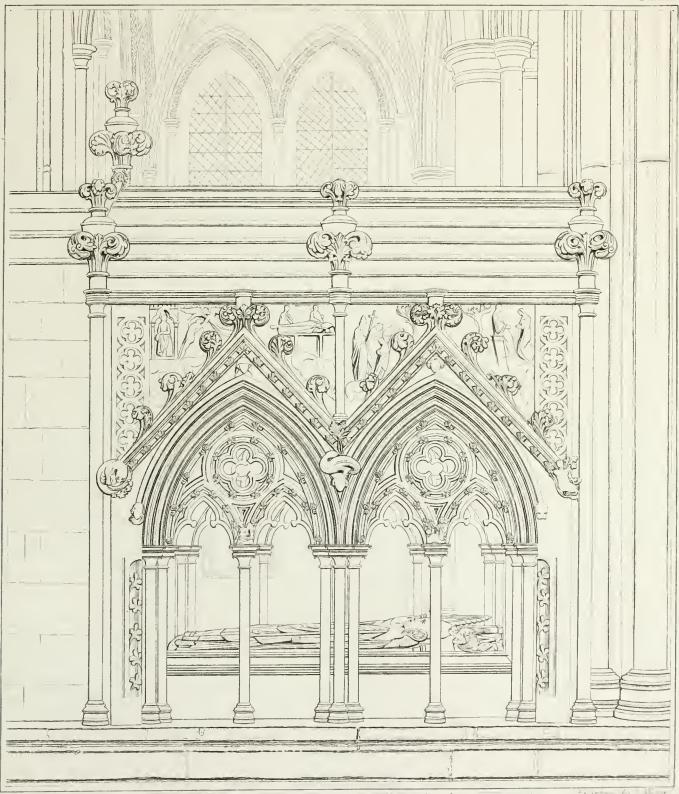
In the first is a female figure, with an infant lying on a bed, and attendants. This may be descriptive of his birth. The next discovers a figure kneeling to another, which we may conjecture to have been his confirmation. The following compartment exhibits a figure clerically habited, sitting at a high desk, reading to four youthful figures. In the

^{*} Plate of Monuments, No. 4.

fourth are two clerical figures, one in a cap, more dignified than the other. They appear to join hands, or one of them is in the act of receiving something from the other. Behind is a tree, from which a shield is suspended, bearing argent, a cross between four pellets, or bezants, or. Perhaps this sculpture represents his first preferment. This conjecture is corroborated by the next, or first compartment on the north side, where are two figures, one in a gown, sitting, the other inclining towards him, with both hands extended, as if in the act of doing homage, probably for his see. The next exhibits a procession, the hindermost figure of the groupe bearing a cross. Possibly this alludes to the ceremony of consecrating the church, by bishop Bridport; and his death, which occurred only four years after, is shewn in the next spandril. He is pontifically habited, extended on a bier, with angels at his head and feet. In the last spandril is a dignified figure, pontifically habited, without a crosier, enthroned in a niche or stall, sitting as in judgment. Before it is a naked figure, borne up by an angel, with expanded wings, which evidently was intended to represent the ascent of the soul to Heaven.

44. Opposite is a pointed ogee arch, the face ornamented with flowers, the top surmounted with crockets, and ending in a rich finial. It is flanked with square pinnacles, the corners of which are decorated with heads. Underneath is a flat slab of Purbeck marble, which once was inlaid with a brass plate, representing the bust of a bishop. It is ascribed to William of York.

Against the south wall of the eastern transept is the monument of John Clarke, D. D. dean of this cathedral, who died February 4, 1757, aged 75. Against the same wall are also the monuments of Mrs. Margaret Tounson, who died October 29, 1634, aged 49. Of Edward Davenant, Esq. brother to bishop Davenant. He died June 2, 1639, aged 70. Of



Drawn FIGA Stothard



Monument of Bushop Bredport, in Talesbury Carhedral.



Seth Ward, bishop of Sarum, surmounted with his bust. Of Seth Ward, nephew to the bishop, treasurer and canon residentiary of this church. He died May 11, 1690, aged 43.

Near, are the grave stones of Isaac Walton, a residentiary of this church, and relative of the celebrated Isaac Walton. Also of Edward Young, D. D. dean of Salisbury, father of Young the poet.

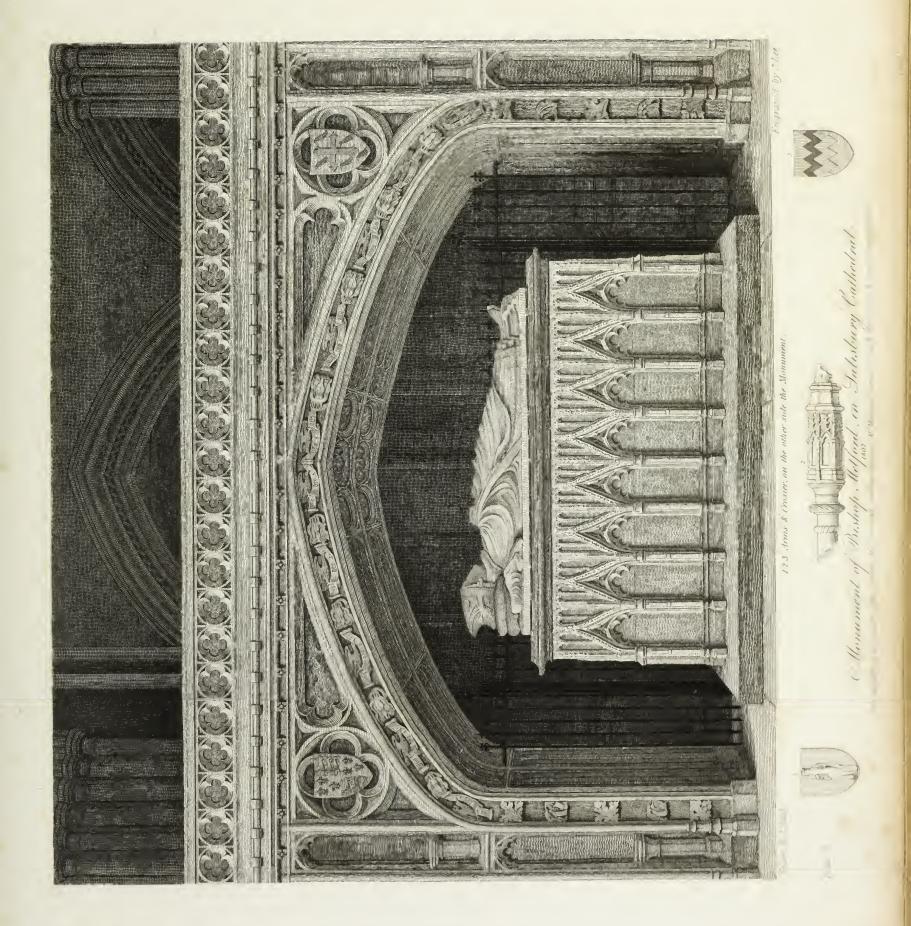
- 50. Against the wall of the choir, is a neat marble monument to the memory of Rowney Noel, D. D. dean of this church. He died June 26, 1786, aged 60.
- 51. Against the wall of the south aisle of the choir is a marble monument to the memory of bishop Davenant, who died April 20, 1641. Nearly opposite, under the seats, is an altar tomb to the memory of bishop Capon, who died October 6, 1557.
- 53. Below is the monument of Sir Richard Mompesson, Knt. and Katharine, his wife, ornamented with their effigies. He died in 1627.
- 54. In the opening behind the grand south eastern pillar into the south aisle of the principal transept, is a rich altar tomb, of white marble, beneath a flat arch, ornamented with pannel tracery, and with a moulding in the front, of lilies, and birds bearing scrolls, inscribed, "honor deo et gloria." In the spandrils on each side are four shields emblazoned: on the south side, first, France and England quarterly; secondly, a cross patonce, surrounded by five martlets. On the north side, first, the arms of the See of Salisbury; and secondly, party per fess indented, in chief a fess indented. On the tomb lies a figure in pontificalibus, in white marble, with a rich crosier in the left hand.

This tomb was ascribed, by Mr. Gough, to bishop Bridport, though the style of the architecture is evidently of a much later period. From docu-

ments in the Chapter Records, we are enabled to ascertain that it was erected to the memory of bishop Metford, whose arms appear, with those of the see, on the north side. Annexed is an engraving of the south front of this monument, with the four shields of arms.

Near this tomb, in the transept, is the burial place of the Hurst family. Within the aisle is also interred the Rev. Walter Kerrich, late canon residentiary, who died July 21, 1803.

- 55. In this aisle and the adjoining part of the transept are mural tablets to the memory of Elizabeth Douce Alnutt, wife of John Alnutt, Esq. Of bishop Hume, who died June 26, 1782; also to that of his lordship's first wife, who died in 1757; of his second wife, lady Mary Hume, who died in 1805; and three of his daughters. Of bishop Thomas, who died in 1766.
- 58. Against the west wall are monuments to the memory of Charles Langford, who died September 29, 1635; of Miles Sandys, who died August 9, 1632, aged 22; and of Robert Hayes, youngest brother to James earl of Carlisle, who died September 1625.
- 61. Against the south wall of the nave is the monument of Mrs. Eleanor Sadler, with her effigy, kneeling. She died January 30, 1662, aged 80. Of chief justice Hyde, who died May 1, 1665. Near this is the grave-stone of bishop Hyde. Beyond is the monument of Henry Hyde, who died March 4, 1650. Also of Elizabeth, daughter of bishop Hyde. Of Mrs. Mary Cooke, who died September 21, 1642.
- 66. Next, is the monument of Dr. Stebbing, archdeacon of Wilts, and chancellor of this diocese. He distinguished himself in the Bangorian Controversy, and afterwards attacked bishop Warburton's Divine Legation. He engaged also in a dispute with Dr. James Foster, on the subject of





SALISBURY. 219

heresy. His other works are Sermons, and a Collection of Tracts. He died in 1763, aged 76.

67. A neat marble monument to the memory of Joseph Gribble, M. A. who died May 1767, aged 25. Also of Henry Hele, M. D. who died June 26, 1778, aged 89. Of Alexander Ballantyne, M. D. who died in 1783. Of the Reverend William Brown, L. L. B. who died in 1784.

At the east end of the choir are interred several noble personages of the antient family of Herbert, earls of Pembroke, &c. undistinguished by any sepulchral memorial. *

71. In the cloister, on the east side, are two tablets to the memory of John Luxford, late of the Close, and Caroline, his wife.

73—76. Near the same spot lie the remains of Francis Price, architect, to whose Account of this cathedral the writer is much indebted. He died in 1753, at the age of 50. Beyond is a mural tablet to the memory of Mrs. Ann and Henrietta Weneyve, erected by their nephew and niece, Walter and Christian Kerrich. On the south side, that of the Reverend Israel Vanderplank, sixty years vicar of this cathedral, who died in 1797, aged 85. Also a marble monument to the memory of Dr. John Ekins, late dean, who died in 1808, aged 76. He bequeathed a sum of money for the repair of the two arches opposite his monument.

^{*} Henry, earl of Pembroke, interred March 5, 1601.—Lady Mary, countess of Pembroke, 1621.—William, earl of Pembroke, died April 10, and interred May 7, 1630.—Philip, earl of Pembroke, December 24, 1669.—William, earl of Pembroke, August 1, 1674.—Catharine, countess of Pembroke, February 28, 1677.—Lady Ann Herbert, November 18, 1678.—Philip, earl of Pembroke, September 10, 1683.—Margaret, countess of Pembroke, December 9, 1706.—Barbara, countess of Pembroke, August 9, 1722.—Thomas, earl of Pembroke, January 31, 1732.—Near the above lie the remains of the Right Honourable Charlotte viscountess Windsor, interred November 23, 1733.—The Right Honourable viscount Windsor, June 19, 1737.—The Right Honourable viscount Windsor, December 1776.

THE LIBRARY.

AT the earliest period our Cathedral Establishment was provided with a Library. In the account of the founder, bishop Osmund, the reader will have seen that he imitated the example of other prelates, whose names have been transmitted with honour to posterity, and did not disdain to transcribe, bind, and ornament books with his own hand. But when the only mode of multiplying copies was by the slow and imperfect labour of the transcriber, * the number of books which the most opulent establishment could accumulate was small; and chiefly confined to works on divinity and religious discipline. Of this kind was the library formed by the liberality and exertions of Osmund; for though we have no evidence to ascribe to his hand any of the manuscripts still remaining, yet some are evidently of a date as early as his time. The number at present amounts to about one hundred and thirty; and there is no reason to doubt that they formed the principal part of the original library, before the invention of printing. We shall, therefore, class the most remarkable, according to their apparent antiquity.

The most early is the Gregorian Liturgy, with an anglo-saxon version. This was probably anterior to the time of Osmund; and the decorations of the capital letters, which are drawn with the pen, exhibit a respectable skill in design, and uncommon fertility of imagination; for no two are exactly similar. The celebrated

^{*} As a proof of the high value annexed to books in former times, we may notice a regular bond executed between bishop Erghum and the Chapter, in 1379, for the return of a copy of the Bible and Psalter, which were furnished for his use. A similar loan, under similar conditions, appears to have been made to his successor, bishop Waltham. In 1381 is also an entry of 14l. 6s. 1d. paid for the transcript of two volumes.

SALISBURY. 221

anglo-saxon Scholar, Mrs. Elstob, borrowed it to transcribe the hymns for publication. Besides this manuscript there are several others, which we may date in the eleventh century. The dialogues of Pope Gregory, Adhelm in praise of Virginity, Jerome the presbyter on Isaiah, and Bede's Treatise on Chronology, with two others.

Those of the twelfth century are more numerous. They consist of various works of St. Augustin, a collection of Epistles, Decrees of Councils, &c. Isidore's Maxims of the Learned, the Maxims of Hilary, the Diadem of Monks, and Rufinus, Jerome the Presbyter, and Anselm on parts of the New Testament, &c.

Among the manuscripts of the succeeding century, are different books of the Old and New Testament, some of which were apparently transcribed under the auspices of bishop Poor. There are, besides a few treatises of Pope Gregory, some works of Isidore, particularly that on Grammar and the liberal Arts, Collections on the canon and civil law, Legends of the Saints, and a copy of Geoffry of Monmouth.

The Manuscripts of the fourteenth century consist of parts of the Old and New Testament, a short Concordance, Sums of Divinity, the History of the Pentateuch, a collection of Homilies, Looking Glass for Laymen, a Catalogue of illustrious Men by Gerard of Marseilles, a treatise on the Decretals, &c. Some of these were given by Henry de la Wyle, Richard Andrew, and John Stopyngton, archdeacon of Dorset.

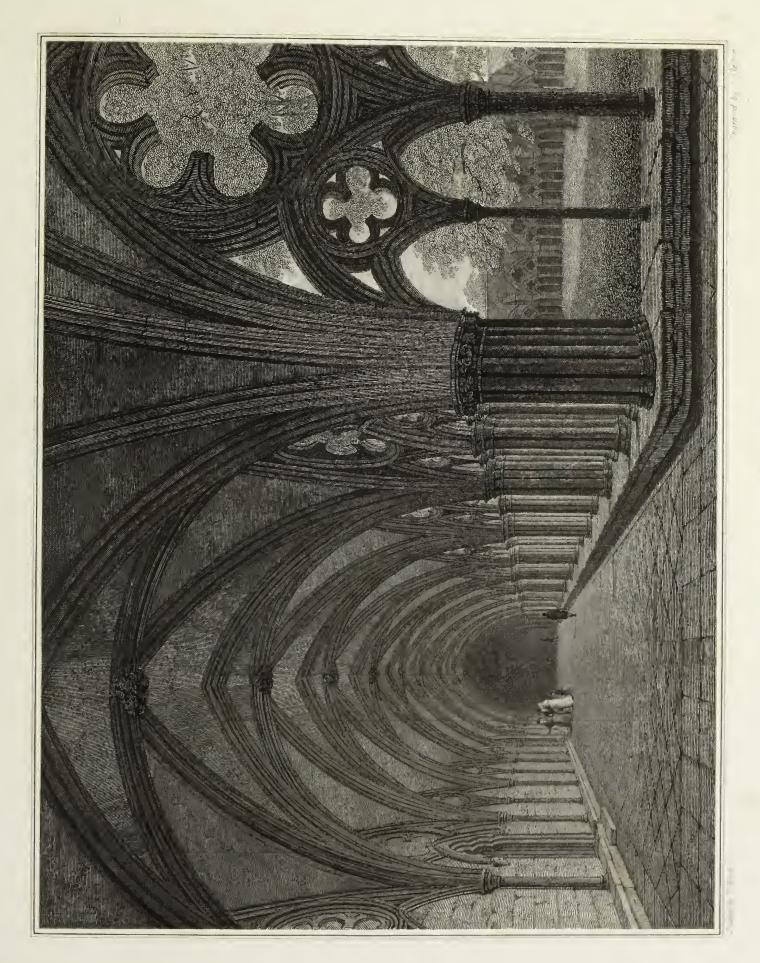
In the century which gave birth to the invention of Printing, the number is small. They consist only of Meditations on the Scripture, by the Hermit of Hampole, a treatise of Divinity and an English translation of Boethius.

The present Library is contained in a spacious room, built over the cloister, and originally occupying one side of the quadrangle. The structure is ascribed to bishop Jewel, and the books are said to have been furnished by bishop Gheast, but the collection was considerably increased by subsequent benefactors, among whom we particularly distinguish Dr. Richard Watson, in 1671; Dr. Whitby, in 1673; Isaac Walton, and bishop Ward. It is rich in early printed books, and, though not large, contains many valuable works in different languages, on various branches of literature and science, particularly Divinity and Ecclesiastical History, Philology, History, and the Mathematics.

General Survey of the Structure—Hungerford and Audley Chapels— Cloister and Chapter House—Episcopal Palace.

SITUATED in the midst of a level and extensive area, the Cathedral of Salisbury is seen to peculiar advantage. In no point does it present an uninteresting view; but to catch its features in proper order, the stranger should commence his survey at the eastern extremity. Here the lofty termination of the choir, and the side elevations of the transepts assume a character singularly light and bold, and the effect is heightened by the majestic form of the tower and spire, which surmount the mass of building. Proceeding towards the west, the transepts and body of the church gradually open, and at every step the structure displays a new aspect, till, on reaching the north gate of the cemetery, it stretches before the eye in all its grandeur. The prospects towards the south-west are marked by similar features; but they acquire additional beauty from picturesque groupes of trees, of which the foliage is contrasted with the mellow hue of the stone.

Approaching the west front, we are struck with the chaste and appropriate elegance of its parts and the majesty of the whole: the proportions display admirable symmetry; the ornaments are rich and tasteful, without being minute or confused; and the general effect delights and satisfies, without fatiguing the eye. The principal entrance is formed by a large arch subdivided into two, with cinquefoil heads. On the face of the superior arch are traces of niches, which once contained a series of small figures, in the same style as some which still remain over the door of the Chapter House.





On entering the west door the first view of the interior strikes the most indifferent beholder. The grand vista of clustered columns, the rich and pleasing effect of the middle gallery, the taper form of the triple lancet windows, in the clere story, the bold and elegant curve of the vaulting, and the distant perspective of the choir, present an enchanting combination of beauty and grandeur which is almost without a parallel.

Proceeding up the nave, we find new objects of interest in the memorials of the illustrious dead, which at every step meet the eye. On reaching the principal transept, a stranger will naturally pause, and surveying the pillars supporting the spire, will reflect with astonishment on the amazing elevation and stupendous weight of the pile which towers above. With the same feeling he will contemplate the delineation on the pavement, which indicates the extent of its decline.

From hence we enter the choir, to enjoy a view of a different character. The rich work of the side skreens, contrasted with the vaulting above, the two painted windows, representing the Resurrection, and the Elevation of the Brazen Serpent, and the softened lights which are diffused over the whole, combine to produce a solemn impression suited to the character of the place, and call forth an involuntary sentiment of devotion and awe.

Advancing up the choir, we observe on the right the Iron Chapel, erected by Walter lord Hungerford, and removed from the nave by the earl of Radnor. The projecting parts are gilt and decorated, and it is placed on a freestone base, divided into compartments. In the centre compartment are the arms of the founder within the garter, quartering those of Heytesbury and Hussey, and in each angle are three sickles entwined. The eastern and western compartments contain the arms of the founder, impaling those of his two wives, Catharine Peverell and Eleanor

Berkeley, and in the angles of these compartments are single sickles. At the east end are the arms of Hungerford impaling Hussey. Over the four principal standard bars, a proportionate capital, charged with the Hungerford arms, has been carried through the cornice, and terminates in a species of double pinnacle. The ceiling exhibits a series of armorial bearings, representing the descent of the earl and countess of Radnor, in the direct line from the noble founder.

Opposite is the chapel containing the remains of bishop Audley. In this beautiful structure we observe that exuberance of decoration, which was peculiar to the later orders of the pointed style. It is impossible to refuse a tribute of admiration to the richly fretted roof, or to the elaborate tabernacle work of the front, in which the stone is made to assume the delicacy and lightness of sculptured ivory. The images which adorned it have been removed or defaced; but the arms and initials of the founder appear in different compartments of the exterior, as well as on the vaulting.

We then enter the Lady Chapel, where the studied simplicity which distinguishes the nave is united with such boldness of design as baffles description. Nothing but the view itself can convey an idea of its exquisite proportions, and the magic lightness of the colonnades dividing the body from the aisles. From the communion table the eye is gratified with a prospect more magnificent and varied, yet no less grand and impressive, than that which arrested the attention at the principal entrance.

Returning into the transept it is natural to pause at the door leading into the cloister, and cast a retrospective glance on the building; and the view which presents itself will not disappoint the most elevated expectation. The transept here appears with peculiar advantage. The lofty arches supporting the spire lose nothing of their grandeur by a comparison with



INTERIOR OF THE CHAPTER HOUSE.

of Talesbury Cathedral.



SALISBURY. 225

those of a later date, added for its security, while the different shades of the pillars and arcades on the side of the choir, form a pleasing contrast with the lightness which marks the distant termination of the view.

On entering the Cloister we feel ourselves in the haunts of silence and meditation. The effect is heightened by an area of the richest verdure, and a groupe of luxuriant trees, rising in the centre. In traversing the avenues of the quadrangle, and catching in various aspects the beautiful arcades enriched with simple yet elegant tracery, we recognise the skilful hand which formed the design of the nave and choir.

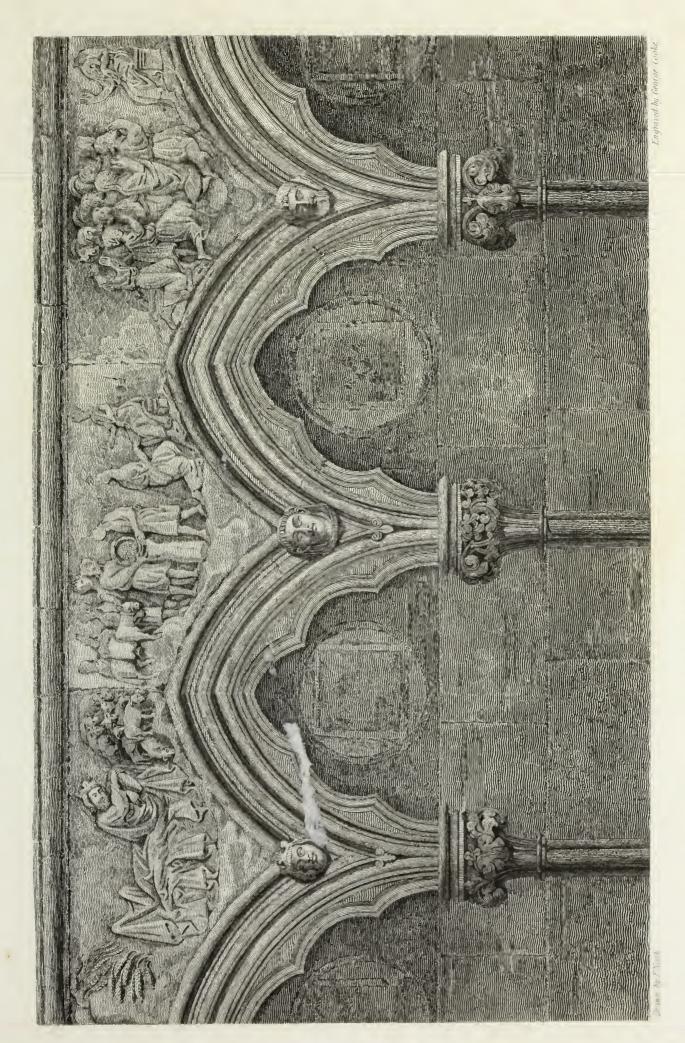
In the middle of the eastern side is the passage leading to the Chapter House. Here the eye is struck with ornaments more rich and elaborate than any to be seen in other parts of the structure. The entrance is a large arch resting on receding clustered columns, subdivided into two, with cinquefoil heads. The capitals, as well as the sweeps of the arches, are decorated with foliage, and in the space above the heads is an ornamented bracket, apparently to support an image. Along the face of the superior arch is a series of small niches, containing stone figures, executed with a delicacy and freedom which could not be surpassed in the finest marble. The taste and correctness displayed in the draperies, attitudes, and expression will scarcely permit us to imagine that we are contemplating a work of the thirteenth century. These sculptures are obviously allegorical representations of the different virtues, some single, with their distinctive attributes, others trampling on, and punishing the opposite vices.

The Chapter House is an octagon, fifty-eight feet in diameter, and fifty-two feet in height. On one side is the entrance. The structure of the other seven is peculiarly light and airy, the apertures occupying two thirds of the height, and the supports at the angles being formed of receding

clustered columns, from which spring the arches of the windows, and the groins of the vaulting. The windows resemble in style the middle tier of the nave, being divided by mullions into four lights, and the heads ornamented with open quatrefoils and rosettes. The vaulting rests on a single column in the centre, surrounded with light shafts, and extremely slender in proportion to its height. The pavement is formed of what are called norman tiles, decorated with lions, griffins, and other devices.

The side opposite the entrance contains seven niches, raised two steps, and divided from each other by slender clustered shafts supporting canopies, the arches of which have cinquefoil heads. These were appropriated to the bishop and principal dignitaries. The other six contain each seven niches, in the same style, raised a single step, for the canons, and one appears on each side of the entrance for the chancellor and treasurer.

It seems as if the judicious architect had reserved his more elaborate and minuter decorations for the interior of this structure, where they could be displayed with the happiest effect. The capitals of the shafts dividing the niches are enriched with the utmost variety of foliage; the upper mouldings of the canopies spring from heads, some grotesque, and others in different costumes, each marked with a strong expression of character; the points of the rosettes in the windows exhibit similar decorations; and the spandrils of the arches over the entrance are embellished with foliage and figures of lions, griffins, and dragons. Even the base of the centre pillar is not without minute representation of different animals. A quatrefoil pannel above the entrance was once apparently filled with a crucifix, and in the intervals between the leaves a generally filled with a crucifix, and in the intervals between the leaves are the emblems of the four Evangelists. Below the bases of the windows is a series of sculptures in high relief, representing portions of Scripture History, from the Creation to the



PARTS OF THE CHAPTER HOUSE,

Talisburg Cathedral.

or 18) is also considered for such the south of Sometime abstract Misteria, Albertance Street & Mister Strains South



SALISBURY. 227

the overthrow of Pharoah and the Egyptian Host, which, though faulty in regard to proportion and perspective, yet display many happy efforts of the chizel. Among these the groupes representing the History of Joseph and his brethren, are no way inferior to the figures over the entrance.*

In this building the Parliamentary Commissioners held their sittings during the great Rebellion; and on the mutilated walls we trace proofs of that antipathy to images which marked the reign of the puritans. Part of the sculptures on the left are almost entirely defaced; but towards the right the marks of devastation are less frequent, and a few groupes on the opposite side are left uninjured.

Much as this exquisite structure has suffered from the injuries of time, and the depredations of ignorant malice, enough yet remains to convey an idea of its original beauty. It is indeed worthy of the architect who designed the church. Without departing from the general character of the building, it unites, on a limited scale, the chastened richness of the west front, the elegant simplicity of the nave, and the bold and airy style of the Lady Chapel. It may be surpassed by other edifices of the kind in extent, loftiness, and exuberance of decoration; but in symmetry and lightness, in rich, yet tasteful and appropriate ornament, it will bear an advantageous comparison with the most admired specimens of our antient architecture.

In concluding this account it will not be improper to add a few notices relative to the Episcopal Palace. This structure was begun by bishop Poor, and probably finished before his translation to Durham. It was considerably improved by bishop Beauchamp, who built the great hall. During the Rebellion it was sold to a person, who pulled down part of the hall, and

^{*} See the annexed plate.

turned the palace itself into an inn. After the Restoration bishop Ward expended above two thousand pounds in remedying these dilapidations. It was repaired and enlarged by bishop Sherlock; and finally still more improved and embellished by bishop Barrington, at the expence of no less than seven thousand pounds. These benefactions are commemorated in an appropriate inscription, placed over the door of the principal entrance hall, by Dr. Fisher, the prelate who now fills the See.



NW.VIEWOF THE BISHOP'S PALACE,

Platistury.

APPENDIX No. I.

REGISTER and INVENTORY of the JEWELS and RICHES belonging to the Cathedral Church of Sarum, made by Master Thomas Robertson, Treasurer of the same Church, in the Year 1536. 28 Hen. 8.—From the Antiquitates Sarisburienses.

IMAGINES.

AN image of God the Father, with our Saviour young, of silver and gilt, with gold ornate with red stones, weighing 74 ounces. Another of our Lady, silver and gilt, with precious stones, the gift of Radulphus de Stratford, quondam Thesaurarius hujusce Ecclesiae, weighing 50 ounces. Another grate and fair ymage of our Lady sitting in a chair; on her head is a crown of silver, set about with stones and pearls, and about her neck a droiche depending thereby, and in her hand a sceptre. Her child sits in her lap, and a cross in his hand, with large fair stones, very costly and fair to look upon, and a scripture Ex dono Johannis Norton.—Relicks of St. Catharine, enclosed in a head of silver, standing on a pedestal, brought from Rome by Maister Heytham. A great ymage of the holy Seynt Osmund, all of silver and gilt, ornate with stones of divers colours, and weighing 83 ounces.—Item. An arm of St. Thomas a Becket, in a casket, and some other holy relicks.—Baculi Pastorales. A hede of a staff, copper and gilt .- Item. A hede, ornate with stones, silver and gilt, and three circles about the staff, wanting nine stones. Item. Another, with one knop, and pearls and other stones, having an ymage of St. John the Baptist; wants sixteen stones and pearls and one socket; weighs 42 ounces.—Item. Two staves, covered with silver and gilt, having an image of our Lady, and a priest kneeling, with this scripture, Ora pro nobis; having also one knop, with six buttresses and six windows in the midst; one of them wanting a pinnacle and two little knops of pinnacles, with one top of a window. The gift of Rad. Ergum, with this scripture, Benedictus Deus in donis suis .- Item. Staves of wood, with branches of vines in plates of silver upon them.

CISTÆ CUM RELIQUIIS.

A fair chest, curiously and cleanly made, covered with cloth of gold, with shields of noblemen set with pearls, with lock, gemmels, and key silver and gilt.—Item. One fair chest, painted and gilded, with precious stones and knops of glass, broidered with coral, seven of them wanting, and painted within like silver.—Item. Three other chests, very fair, and ornate with precious stones, with gemmels of silver and gilt.—Item. One chest, containing relicks of the eleven thousand Virgins in four purses, with this scripture, Ex dono domini Asserii.—Item. Four chests, covered with blue cloth, containing ten corporasses and divers relicks of cypress wood, and ornate with arms.—Item. Five corporasses cases contained in a chest painted. Also divers chests, some with clasps and keys, and others having none; some covered with cloth of blue and silver, and others ornate with ivory, and gemmels and locks.

PYXIDES-

A pyx of ivory, bound above and beneath with silver and gilt, having a squared steeple on the top, with a ring and a rose, and an escutcheon in the bottom, having within a case of cloth of gold, with I.H.S. on every side set with pearls.—Item. A round pyx, silver and gilt, with the sacrament, weighs 18 ounces.—Item. A round pyx of chrystal, ornate with silver and gilt, containing the Relicks of St. Damasus and dyvers seynts, weighing eight ounces.—Item. Another of ivory, bound with copper, conteying the chair wherewith St. Catharine bound the Devil.—Item. Divers pyxides of ivory, with clasps and without them, of silver, with many holy relicks.

CRUCES.

A double cross flory of gold and silver. It stands upon four lions, and has part of our Saviour's cross, with plates of gold, and many stones of divers colours and pearls.—Item. A cross, containing a piece of that of St.

Andrew, and divers relicks, with some of the precious hair of Seynt Peter, round in the head, stands upon a foot, with six stones red and blue, containing this scripture in the back, ex Ligno Domini et Sti Andrew.—Item. A silver crucifix, with a socket and knob, having two inches long of the holy cross; there are four Evangelists engraven, and a man kneeling with a chalice in his hand; the whole weighs $59\frac{1}{2}$ ounces. With this scripture, Ex dono Jocelini de Bailul.—Item. A little cross, curiously ornate with relicks of St. Machabei, St. George, and Innocents; it is like a quatrefoille.—Item. A great cross, silver and gilt, with ymages on the crucifix, Mary and John; and on the left part of the cross wanting two flowers, and of the right part two flowers, and in the top three flowers, having four Evangelists in the four corners; the foot hath a base with six images; the coronation and salutation of our Lady, St. George, and St. Hugh: the whole weighing 180 ounces.—Item. A cross, with Abraham offering up Isaac, and a lamb behind him, with an angel wanting one wing, and on the left side the images of Abel and Cain; weighing 63 ounces and a quarter.

CALICES.

A chalice, silver and gilt, with a paten chased in the foot, with a written knop, and two gilded spoons, containing a scripture, Blessed be God; with another in the bottom, Gilberti Keymer: it weighs 28 ounces.—Item. One great chalice, silver and gilt, with a paten weighing 76 ounces, with the Passion in the foot, and the salutation of our Lady; and in the paten the coronation of our Lady; with a scripture, Pro nobis ora Domina, et in sanguine resta.—Item. A chalice, silver and gilt, with the image of a crucifix in the foot, with a paten; our Saviour sitting upon the rainbow, with a scripture, Laudate Dominum in Ecclesia Sanctorum.—Item. Eight other smaller chalices, some curiously ornate, and weighing 94 ounces.

FERETRA.

A feretrum, silver and gilt, with four pillars and one steeple, wanting a pinnacle, having one joint of St. Laurence, and another of St. Simon, weighing 48 ounces.—Item. A feretrum of crystal, standing upon four pillars, with one plain foot, and a steeple in the height of the covering, ornate with red stones, and a round byral in the other end, with holy relicks.—Item. One great feretrum, silver and gilt, with one cross isle and one steeple in the middle and one cross in the top, with 20 pinnacles, and an ymage of our Lady in one end, and an ymage of Seynt Martin in the other; it is set in a table of wood, and a thing in the middle to put in the sacrament when it is born; weighing 503 ounces.

CANDELABRA.

A candlestick, silver and gilt, with dyvers ymages; it stands on great feet with four towers, with a pike of silver on either of them. Ex dono Wilk. de Longland.—Item. Eight great and fair candlesticks of gold; they stand on bases pierced through like windows, and curiously ornate with dyvers workings and chasings in each of them; weighing 642 ounces.—Item. Two candlesticks, silver gilt, with this scripture, Orate Sancti pro anima Ricardi Poure, quondam Episcopi Sarum.—Item. Four smaller candlesticks, with curious jewels and precious stones, the gift of Richard Durnford, with armes on the bases.—Item. One candlestick, silver, two knops and four stones wanting.

PHILATERIA.

One philatory of chrystal, standing upon four feet, silver and gilt, having a pinnacle in the height containing divers relicks.—Item. One philatory, long, ornate with silver, having a knop of beryl in the middle of the height, standing on four feet, wanting a knop, and containing a tooth of St. Macarius.—Item. Three philatories, silver and gilt, with four feet like a bird, with five pinnacles, the sixth wanting; it is ornate with blue stones and beryls, and contains the jaw bone of St. Stephen, proto-martyr, and a finger of St. Agnes.

TABERNACULA CUM RELIQUIIS.

A tabernacle of ivory, standing upon four feet, with two leaves, and an ymage of our Lady in the middle, and the Salutation in one leaf, and the nativity of our Lady in the other.—Item. One tabernacle of ivory, with two leaves, genmels and locks of silver, containing the coronation of our Lady.—Item. Two other tabernacles of wood ornate with silver, with the breast bone of St. Eugenius and dyvers precious relicks.

AMPULLÆ CUM RELIQUIIS.

An ampul of chrystal, with a foot and covering of silver, containing a toe of St. Mary Magdalene, of the gift of Johannes Royson.—*Item*. Another of chrystal, ornate in the foot and covering, silver and gilt, with one cross in the height, with blue stones, and containing a tooth of St. Anne.—*Item*. Six ampuls, having dyvers holy and precious relicks, as of St. Denys, St. Leonard, and Britius.

THURIBULA.

Two pair of censers, silver and gilt, of bossed work, with four chains of silver, and every one of them a boss with two rings, having six windows and six pinnacles; it weighs 42 ounces.—Item. Six pair of censers as before, wanting three pinnacles, two bosses broken and two rings.—Item. Four pair of censers, with leopards' heads, with windows, and pinnacles and chains, of the gift of Lady Hungerford.—Item. Two pair of censers, with leopards' heads, chains and bosses, and this scripture, Kyrie eleison, chryste eleison, of the gift of Jacobus Totworth.

CHRISMATORIA.

A chrismatory, silver and gilt, with four ymages and four buttresses, with two crosses and a crest.—Item. Three chrismatories, curiously enamelled, and having each two pots for oyl and cream, with a scripture, Memoriale Nicholai Bubwith.—Item. Two chrismatories, with pots.

CASULÆ ET CAPÆ.

A cope of white cloth of gold of baudekin, with an orphery of blue velvet, broidered with images and tabernacles of gold, having in the morse a lamb of silver, and in the hood the image of our Saviour.—Item. Ten chesibles of white baudekin, with leaves and hearts of gold; others of damask and flowers of gold, with dyvers albs and tunicles.—Item. Six copes of satin, ornate in curious wyse, having in the morse red and white roses of pearls.—Item. Six copes of white velvet, with griffins and crowns of gold, with orpherys of dyvers images, having in the morse the salutation of our Lady, and the coronation of our Lady in the back. Ex dono Raymondi Tysdale.—Item. Four chesibles of red cloth, of gold, with orpherys before and behind, set with pearls, blue, white, and red; and plates of gold enamelled; having two albes and one stole.—Item. Two chesibles of red silk, broidered with falcons and leopards of gold, with two tunicles and three albes; with divers stoles and fannons, some wanting an ammess. Ex dono Georgii Steane.—Item. Seven copes of red velvet, broidered with ymages and archangels, and also of kings and prophets, having in the morse a bishop sitting cum bacculo pasterali.—Item. Four copes of red velvet, broidered with stars of gold, and in the hood the ymage of our Lady, of the gift of Theophilus Debrisey.—Item. Many copes, powdered with lions, ostrages, troifoils, flower de luces, and dyvers armes, in number sixteen.

MITRA.

Four mitres, garnished with stones, in a curious wyse.—Item. Seven other mitres ungarnished, and not so good as the rest.

PELVES.

Four basons, with two stems in the middle, with trifoils within pounced, and chased in the midst, with a falcon of gold, with this scripture, Non nobis Domine, sed tuo nomini. Ex dono Johannes Sheppard.—Item. A fat of silver for holy water, the gift of Margaret Kirkeby; also a saucer, a squared sconce of silver, bordered with divers stones above and under; two phyals of silver; a calefactory, silver and gilt, with divers scriptures.—Item. Three fair basons, silver and gilt, chased with nine double roses in the circuit of one great rose, with a scripture, Orate pro anima Will. Normanton.

SERTA.

A garland of silver and gilt, set about with stones of divers colours, and a case with two knops, set with pearls.—Item. Four other garlands, ornate with stones, and set upon red velvet, wanting three points and eleven pearls. Ex dono Aliciæ Petow.

PANNI PRO SUMMO ALTARI.

A red cloth of gold, with falcons of gold and a frontlet of the same suit, with two altar cloths, one of diaper. —Item. A purpure cloth, with an ymage of the crucifix, Mary and John, and other ymages of gold, with a divers frontlet, having in every end two white leopards and two dragons facing them as going to engage, their tounges are done in curiousest wyse.—Item. A cloth of purpure and gold, with some white, with an ymage of our Lady, and St. Migell slaying Devils, his sword is of gold; there is also Hell and the flames, and the holy seynt dryving Satan into it, with a scripture: Orate pro anima Simonis Gandavensis.—Item. A cloth with white, with our Lady and her son represented in the clouds, and eight angels in a circle round them.—Item. A costly cloth of gold for the high altar, for principal feasts, with ymages of the Trinity, our Lady, the four Evangelists, the Patriarchs, and Prophets, with divers scriptures.—Item. A cloth white, with trifoils, having the salutation and coronation of our Lady in a red circle, and a frontlet of the same, with two cloths of diaper. Ex dono Edwardi Lougharne.—Item. A white cloth, damask, broidered with flowers of gold, having an ymage of the assumption of our Lady, and divers other ymages.—Item. A blue velvet, with ymages of souls coming out of purgatory on All Souls Day. Ex dono Richardi Cloterboke.—Item. Two cloths of red velvet, broidered with Catharine wheels, of divers lengths and breadths, with a frontlet of the same work, pertaining to one of the cloths.—Item. Two cloths of purpure colour, with beasts and birds; there are branches and leaves, and swans of gold, the gift of Philippa Dauntesey.

MORSI.

Four morses of copper and gilt, enamelled with images and fleur de luces.—Item. A morse, silver and gilt, and plated upon wood, like a quaterfoil.—Item. Two round morses, with an ymage of God the Father in the midst, embracing the Virgin Mary; in one side is our Saviour and St. Peter attending him.—Item. Four morses, silver and gilt, with gemmels and branches of vines; a large stone like a mannes eye is in one leaf; there is Eve eating the apple in another leaf, having sixty-eight stones of dyvers colours.—Item. A morse of silver and gilt, having the four Evangelists, with a king richly attired and four angels, with this scripture, Orate pro anima Georgii Carsidonii et Aliciæ uxoris suæ.

TEXTUS EVANGELIORUM.

A text after John, gilt with gold, and having precious stones and the relicks of dyvers seynts. Ex dono Huberti de Burgh Justiciarii Domini regis Henrici III.—Item. A text after Matthew, having ymages of St. Joseph and our Lady and our Saviour, all on a bed of straw; in every corner is the ymage of an apostle—Item. A text after St. Mark, covvered with a plate of silver, having a crucifix, with Mary and John and two angels, one wanting both wings, and the crucifix wanting part of the left hand; and John wanting one of the hands; with a scripture, Ex dono Rogeri de Burwardescot.—Item. The texts of Lent and Passion, of which beginneth in the second leaf, and the third covered with linnen cloth with a red rose, with a scripture, Judica mean causam Domine.

CASULÆ ET CAPÆ VIRIDIS COLORIS.

A cope of green cloth of gold, with a goodly orphery, having in the morse a vernacle, and written in the hood Ex dono Thomæ Caverham.—Item. A chesible of green bawdkin, with two semacles and an orphery of needle work, and a crucifix with Mary and John.—Item. A cope of the same suit, with a precious orphery, with ymages in tabernacles and in the morse, God Almighty coming down to the blessed Virgin, who lies asleep.—Item. Another cope of green cloth of gold, with ymages and angels of Jesse; in the morse a face of mother of pearl, with the coronation of our Lady in the hood.—Item. Four chesibles of green bawdkin, with two tunicles of one suit, with trees and birds of gold, with three albes of dyvers sorts.

No. II.

ACCOUNT of the Possessions of the Episcopal See and Cathedral of Salisbury, alienated during the great Rebellion, and recovered at the Restoration. From a MS. in the possession of Thomas Rawlinson, Esq. of the Middle Temple.

		£.	3.	ď.
Nov. 15, 1647.	A Tenement in Salisbury, sold to George Legg for	32	0	0
	The Royalties of Sarum, and certain Lands, sold to the Mayor and			
	Commonalty of New Sarum	3590	7	8
Nov. 26.	A Tenement in Salisbury, to Thomas Boswell	35	0	0
	Ditto to Edward Staples	32	0	0
	The Manor of Bishopston to John Oldfield and Matthew Cendrick .	2261	16	23
Feb. 14, 1647—8.	The Manor of Marston Meysey, Wilts, to Robert Jenner	1092	12	9 1
March 22.				
	Durham House, in London and Wilts, belonging partly to the			
	See of Durham, and partly to this, sold to Sidney Bew and Fer-			
	dinand Parkhurst	7280	2	4
March 24.	The Manors of Keighaven and Dio, Hants, to Robert Cobham and			
	Richard Hart	624	3	11
June 3, 1648.				_
11.10	Thomas Barter	43	17	2
July 12.	The Lordship of Potterne to Gregory Clement	8226	7	21/2
	The Manor of Chardstock, Dorset, to Lawrence Maydwell and John Pinder	5242	9	7
	Pinder	880	2	0
Sept. 28.	A Fee Farm Rent of 260% per ann. in Dorset, to Thomas Brown	2730	0	0
Feb. 7, 1648—9.	The Manor of Monckton Farley, Wilts, to William and Matthew	2130	Ü	Ů
1 050 1, 1010 01	Brooks and Francis Bridges	2499	11	6
March 16.	The Manor of Bishop's Cannings, Wilts, to Samuel Wichtwicke	6065	15	73
	The Manor of Bishop's Lavington, Wilts, to Edward Cresset	1465	8	31/2
March 21.	A Fee Farm Rent, out of the Manor of Burton and Holnest, Dorset,			~
	to Edmund Harvey	600	0	0
March 23.	The Manor of Loders, Dorset, to Richard Hunt	2264	19	9
Sept. 19, 1649.	The Manor of Martin and Damerham, Wilts, to Sir W. Letton	2335	14	0
	The Manor of Lavydon, Dorset, to Andrew Henley	2094	2	$2\frac{\mathbf{r}}{2}$
Feb. 28, 1649—50.	The Manor of Figheldean, to William Methwold	518	0	0
May 24, 1650.	The Manor of Blewbury, Berks, to John Dove	33	6	8
Sept. 28.	The Manor of Winterbourne Earls, to John Dove	338	6	113
		£. 50,286	6	0‡

No. III.

LIST of the DEANS, and other Dignitaries of the Cathedral Church of Salisbury.

DEANS.

Roger.

Osbert.

Serlo.

Robert, died 1111.

Robert Chichester, made bishop of Exeter, about 1128.

1140 Robert Warlewast.

Henry.

1165 John, of Oxford, made bishop of Norwich 1175.
Robert.

Jordan, occurs in 1192.

Eustachius, occurs in 1195, made bishop of Ely in 1198.

1197 Richard Poor, made bishop of Chichester in 1215.

1215 Adam de Ilchester, died 1220.

1220 William de Wanda.

1238 Robert de Hertford, died Feb. 9, 1257. Robert de Wykehampton, made bishop in 1274.

1274 Walter Scammell, made bishop in 1284. Henry de Braundeston, succeeded to the see in 1286.

1287 Simon de Mitcham.

1298 Peter, of Savoy.

1309 William Ruffatus de Cassineto, cardinal presbyter of Sancta Potentiana.

1310 Raymond de la Goth, cardinal deacon of Sancta Maria, removed hither from Lincoln, died in 1346.

1346 Bertrand de Farges.

1347 Reynold Orsini.

1380 Robert Braybroke.

1385 Thomas de Montacute, occurs December 5, died in 1404.

1404 John Chandler, constituted bishop in 1417.

1418 Simon Sydenham, bishop of Chichester in 1430.

1430 Thomas Brown, bishop of Rochester in 1434.

1434 Nicholas Billesdon, died in 1441.

1441 Adam Moleyns, L. L. D.

1446 Richard Leyat, L. L. D. died in 1449.

1449 Gilbert Kymer, died in 1463.

1463 James Goldwell, bishop of Norwich in 1472.

1473 John Davyson, died in 1485. Edward Cheyne, occurs in 1499, died in 1502.

1505 Thomas Rowthall, made bishop of Durham in 1508.

1509 William Atwater, bishop of Lincoln in 1514.

1514 John Longland, bishop of Lincoln in 1521.

1521 Cuthbert Tonstall, L. L. D. bishop of London in 1522.

1522 Raymund Pade.

1539 Peter Vannes, resigned in 1563.

1563 William Bradbridge, B. D. made bishop of Exeter in 1570.

1570 Edmund Freke, D. D. made bishop of Rochester in 1571.

1571 John Piers, D. D. constituted bishop in 1577.

1577 John Bridges, D. D. bishop of Oxford in 1603.

1604 John Gordon, D. D. died in 1619.

1619 John Williams, D.D. removed to the deanry of Westminster in 1620.

1620 John Bowles, D. D. bishop of Rochester in 1629.

1629 Edmund Mason, D. D. died in 1634.

1635 Richard Baylie, D. D. died in 1667.

1667 Ralph Brideoake, D. D. bishop of Chichester in 1675.

1675 Thomas Peirce, D. D. died in 1691.

- 1691 Robert Woodward, died in 1701
- 1702 Edward Young, L. L. B. died in 1705.
- 1705 John Younger, D. D.
- 1727 John Clarke, D. D. died in 1757.
- 1757 Thomas Green, D. D. died in 1780.
- 1780 Rowney Noel, D. D. died in 1786.
- 1786 John Ekins, D. D. died in August 1808.
- 1809 Charles Talbot, B. D. March 17.

PRECENTORS.

Hubert.

Walter, occurs in 1184.

Henry occurs in 1194.

- 1214 Robert.
- 1218 William de Wanda, made dean in 1220.

Roger, of Sarum, occurs in 1233, bishop of Bath and Wells in 1244.

Walter Scammel, occurs between 1250 and 1255.

Godwin, of Salisbury, occurs in 1256.

John de Burton, occurs in 1272, died before 1287.

Ralph de Brightwell, occurs in 1294.

1297 William de Abingdon.

George de Salutis, resigned in 1319.

- 1319 Boniface de Salutis, died in 1323.
- 1323 Iswyn de Gandavo.

Henry de la Wyle, occurs in 1327.

- 1341 Thomas de Welewick.
- 1343 Geraldus, cardinal deacon of Sancta Sabina.
- 1344 Thomas de Staunton, resigned in 1347.
- 1347 John de la Chambre.

Phillip Codford, occurs in 1361.

Robert Waltham, occurs in 1377.

- 1396 John Wellborn, resigned in 1397.
- 1397 Adam de Mottrum, died in 1415.
- 1415 Arnold de Monte Sancti Sylvestri
- 1415 Thomas Franke.
- 1416 Henry Harburgh, resigned in 1418.
- 1418 Robert Gilberd, resigned in 1419.

- 1419 Edward Prentys, died in 1446.
- 1446 Nicholas Upton, died in 1457.
- 1457 John Stokes, died in 1466.
- 1466 Thomas Sayntlefte.
- 1467 Robert Kirkham, died in 1471.
- 1471 Thomas Hawkins, died in 1479.
- 1479 John Emwell, resigned in 1480.
- 1480 Edward Pole.
- 1505 James Stanley, made bishop of Ely in 1506.
- 1506 Simon Stalworth, resigned in 1507.
- 1507 Richard Audley.
- 1541 Thomas Bennet, died in 1554.
- 1558 George Carew.
- 1583 Adam Hill, collated June 16.
- 1583 Tobias Matthews, resigned in 1584.
- 1584 William Zouch, D. D.
- 1608 Walter Bennet, D. D. died in 1614.
- 1614 Henry Cotton, died in 1622.
- 1622 Humphrey Henchman, constituted bishop in 1660.
- 1660 Thomas Hyde, died in 1666.
- 1666 John South, L. L. B.
- 1672 Daniel Whitby, died in 1726.
- 1726 Arthur Ashley Sykes.
- 1756 William Herring, D. D. died in 1774.
- 1774 Nathaniel Hume, M. A. died in 1804.
- 1804 William Douglas, M. A.

CHANCELLORS.

John, occurs in 1121.

Philip, occurs in the time of Maud, the empress-Baldwin.

H. - - - occurs Aug. 15, 1219.

R. - - - occurs - - - - 1221.

A. - - - occurs - - - - 1222.

Robert Herford, occurs March 16, 1233.

Adam, in 1238.

Ralph de Heytham, occurs April 12, 1243, and in 1270.

Ralph, of York, occurs May 18, 1288.

- 1309 William de Posco, died in 1312.
- 1312 Henry de la Wyle.
- 1329 Richard de Armyn
- 1340 Elias de St. Albano.

Simon de Sudbury, mentioned in 1360.

Nicholas de Wykeham, mentioned in 1380. John Norton, occurs in 1385, died in 1402.

1402 Walter Metford, resigned in 1404.

1404 Henry Chicheley, L. L. D.

1415 William Chicheley, resigned in 1420.

1420 John Stafford, L. L. D. resigned in 1421.

1421 John Fyton, died in 1432.

1432 Richard Pratty, D. D.

1445 Andrew Holes, died in 1470.

1470 William Ivy, died in 1485.

1485 John Dogett.

William Ellyot, died in 1506.

1506 William Wilton.

Thomas Winter, succeeded about 1523, resigned in 1529.

1529 Edward Lee, D. D. advanced to the see of York.

1531 Thomas Parker, died in 1538.

1538 Roger Townsend, died the same year.

1538 John Edmunds, died in 1544.

1544 John Crayford, died in 1547.

1547 Henry Parry, deprived in 1553.

1553 William Geoffrey.

1558 Thomas Heskins, by cardinal Poles' Mandate.

1559 Henry Parry, restored, died in 1571.

1571 Thomas White, died in 1588.

1588 Thomas Hyde, died in 1618.

1618 Francis Dee.

1634 Brian Duppa, made bishop of Chichester in

1638 William Chillingworth.

1643 John Earle.

1662 Richard Drake, died in 1681.

1681 Seth Ward.

1686 Robert Woodward, L.L.D.

1691 Michael Geddes.
John Hoadley, resigned in 1727.

1727 Whiting Cotton, died in 1756.

1756 Philip Walton, died in 1771.

1771 William Talbot, died in 1811.

1811 Hon. Hugh Percy.

TREASURERS.

Iordan

Savaricus Fitz-Gelderoin, bishop of Bath and Wells in 1192.

Ranulfus.

Abraham, occurs in 1219.

Edmund de Abingdon, occurs in 1222.

A. in 1239.

Henry de Lexinton, in 1241.

1246 Robert de Carwyle.

1251 John.

1267 Walter Scammel, made dean in 1274.

1274 Nicholas Longspee, constituted bishop in 1291.

1293 Louis de Bellemont, made bishop of Durliam 1317.

1317 Radulphus de Stratford, made bishop of London in 1339.

1339 Walter Wyvil.

1361 Francis, cardinal presbyter of St. Martin, by the Pope's letters.

Henry Harburgh, resigned in 1394.

1394 John Chandler.

1404 George Westby, resigned the same year.

1404 George Louthorp.

William Glyn, resigned in 1408.

1408 George Louthorp.

1427 Gilbert Keymer, made dean in 1449.

1449 John Symondsburgh, L. L. B. died in 1454.

1454 Thomas Manning, resigned in 1462.

1462 Richard Whitby, died in 1494.

1494 Godfrey Blyth, resigned in 1495.

1495 Henry Sutton.

1505 Richard Hilley, died in 1533.

1533 Nicholas Shaxton, D. D. deprived in 1534.

1534 Richard Sampson, made bishop of Chichester in 1536.

1536 Thomas Robertson, resigned in 1548.

1548 Thomas Stevens, died in 1550.

1550 Matthew Wotton, died in 1551.

1551 Richard Arche.

1555 Thomas Harding, deprived in 1559.

1559 Thomas Lancaster, made archbishop of Armagh in 1568, and held this in commendam.

1583 John Sprint, D. D.

1590 Thomas White, D. D. by the queen's letters, died in 1624.

1624 John Lee, died in 1634.

1634 Edward Davenant, died in 1679.

1679 Thomas James, D. D. as archbishop Sheldon's option, died in 1687.

- 1687 Seth Ward, died in 1690.
- 1690 Peter Alix.

Edward Talbot, on the death of Alix.

--- Rundle, L. L. D. on the death of Talbot.

1735 John Lynch, by the resignation of Rundle.

1760 Francis Dodsworth, M. A. by the death of Lynch, as archbishop Hutton's option, died in 1806.

1806 Thomas Henry Hume, M.A.

ARCHDEACONS OF SARUM.

Gunter, about 1085.

Robert, in 1088.

Humbald, in 1100.

Everard, bishop of Norwich in 1121.

Alexander, bishop of Lincoln in 1123.

1157 Jordan.

Reginald Fitz Joceline, bishop of Bath and Wells in 1173.

1173 Geoffrey.

Humphrey, appears between 1188 and 1193.

1205 Humphrey de Basingborne.

Theobald de Valeyns, occurs in 1218.

Hugh Foliot, died in 1219.

Geoffrey, occurs in 1221.

Stephen, occurs in 1244.

Nicholas de Capella, occurs in 1252 and 1267.

Thomas, in 1307.

Walter Henry, occurs between 1319 and 1328.

1331 Robert Luffenham.

Roger de Kington, died in 1361.

1361 Richard de Clown

Thomas Bottiler, resigned in 1384.

- 1384 William Potyn, died in 1402.
- 1402 Henry Chicheley, L.L.D. resigned in 1404.
- 1404 Walter Medford, resigned the same year.
- 1404 Simon Sidenham.
- 1417 John Chittern.
- 1418 John Holland.
- 1419 John Stafford, resigned in 1420.
- 1420 William Alnewyke, L. L. D. resigned in 1425.
- 1425 Alexander Sparrow.
- 1432 John Norton, resigned in 1433.
- 1433 Stephen Wilton.
- 1440 Adam Moleyns, L. L. D. made dean in 1441.

1441 Richard Andrew, L. L. D. resigned in 1444.

1444 Peter Barbo, afterwards Pope Paul II. resigned in 1446.

1446 Richard Caunton, died in 1465.

1465 Roger Ratcliff, L. L. D. died in 1471.

1471 William Ewre.

Edmund Chadderton, died in 1499.

1499 Galfridus Blythe, D.D. made bishop of Litch-field and Coventry in 1503.

1503 George Sydenham, died in 1523.

1523 James Bromwich, died in 1524.

1524 Henry Rawlins.

1536 John Dowke, or Duck, died in 1539.

1539 Edward Layton.

1545 John Crayford.

1546 Robert Okyng.

1554 Richard Chandler, M. A. on the deprivation of Okyng.

1582 Ralph Pikeover, died in 1614.

1614 William Barlow, died in 1625.

1625 Thomas Marser.

1643 William Buckner.

1657 Anthony Hawles, died in 1663.

1663 Joshua Childrey, died in 1670.

1670 John Sherman, died in 1671.

1671 John Priaulx, D. D. died in 1674.

1674 Thomas Lambert, B. D. died in 1694.
Joseph Kelsey, died in 1710.

1710 John Hoadley, resigned in 1727.

1727 Joseph Sager, resigned in 1732.

1732 Samuel Rolleston, died in 1766.

1766 William Whitworth, died in 1804.

1804 Charles Daubeny, L. L. B.

ARCHDEACONS OF WILTS.

Roger, occurs in 1157, by the title of archdeacon of Ramsbury.

Reginald Fitz Joceline.

William, occurs between 1188 and 1193.

Richard, died about 1203.

Humphrey, occurs in 1213.

Robert Grosthead, in 1220.

S. - - - - - - - in 1231, died before August

Roger de la Grece, occurs in 1260 and 1267.

Nicholas de Selby.

William de Abingdon, occurs in 1291.

Roger de Burewadescot.

William de Sotwell, died about 1303.

1303 William de Chaddleshount.

1305 Thomas, of Savoy. Gerald de Tilheto, died in 1325.

1325 Iswyn de Gandavo.

1326 Robert de Baldock.

1326 Robert de Ayleston.

1332 Ralph de Queendon.

1338 John Whitechurch, resigned in 1343.

1343 John Barne, died in 1361.

1361 John Linedon, resigned the same year.

1361 John Sylvester.

John de Codeford, occurs in 1367 and 1379.

1388 Nicholas Wickham, died in 1406.

1406 William Magot, resigned in 1407.

1407 John Chittem.

1419 Simon Gaustead, died in 1423.

1423 John Symondsburgh.

1448 Richard Taunton.

1449 John Chedworth, made bishop of Lincoln in 1452.

1452 Marinus de Ursinis.

1457 Vincent Clement, resigned in 1464.

1464 Peter Courteney, made bishop of Exeter in 1478.

1478 Hugh Parry.

1496 Christopher Urswyke, died in 1522.

1522 Edward Finch, died in 1538.

1538 John Pollard, deprived in 1554.

1554 John Laurence, deprived in 1567.

1567 Giles Laurence.

1577 John Sprint, D. D.

1591 Edmund Lilly, D. D. died in 1609.

1609 Walter Bennet, died in 1614.

1614 Thomas Leach.

1660 William Creed, died in 1663.

1663 Thomas Henchman, died in 1674.

1674 Seth Ward, resigned in 1681.

1681 Robert Woodward. Thomas Ward, L. L. D.

1696 Cornelius Yeate, M. A. died in 1720.

1720 Thomas Rund, resigned in 1735.

1735 Henry Stebbing, died in 1763.

1763 Charles Weston, resigned in 1768.

1768 Richard Brickendon, D. D. died in 1779.

1779 Arthur Coham, M.A. died in 1799.

1799 William Douglas, M. A. resigned in 1804.

1804 William Coxe, M. A.

ARCHDEACONS OF BERKS.

Roger.

Geoffrey, occurs between 1175 and 1180.

A. - - - in 1213.

William de Merton, in 1224.

Geoffrey, appears in 1228.

William de Preston, occurs between 1231 and 1236.

1239 Giles de Wocumb.

1255 Giles de Bridport.

1262 Simon de Bridport.

1267 Walter Scammell.

1287 William de Berges, died in 1312.

1312 Richard de Bello.

1314 Tydo de Yaresio, died in 1331.

1331 Robert de Alleston.

1339 Edmund de la Beache.

John Harwell, made bishop of Bath and Wells in 1366.

1384 William Salernitanus.

1395 John, of Southampton, resigned in 1403.

1403 Thomas, of Southampton.

1404 Simon Sydenham, resigned.

1404 Walter Medford.

1427 Thomas Browne, by the king's mandate, during the vacancy of the see, made dean in 1431.

1431 John Castell.

1432 Alexander Sparrow, died in 1433.

1433 John Norton, died in 1461.

1461 Richard Owen, died in 1463.

1463 Robert Stillington, L. L. D.

1466 John Russel, resigned in 1476.

1476 John Morton, resigned in 1478.

1478 Richard Martin.

1487 Oliver Kyng, resigned in 1492.

1492 Stephen Brereworth, died in 1507.

1507 Christopher Twinely.

1510 William Grey, died in 1521.

1521 Robert Audley, died in 1545.

1545 John Crayford, July 15.

1634 John Ryves, died in 1665.

1665 Peter Mews, L. L. D. bishop of Bath and Wells in 1672.

1672 John Sharp.

1689 William Richards.

1698 Jonas Proast.

1716 Edward Talbot.

1545 John Crayford, July 15.
1545 William Pye, October 7.
1557 Thomas White, L. L. D.
1716 Edward Talbot.
1720 Martin Benson.
1734 Samuel Knight, D. D.

1588 Martin Culpeper. 1747 John Spry. 1605 Lionel Sharp, died in 1630. 1763 William Dodwell, died in 1785.

1630 Edward Davenant, resigned in 1634. 1785 Arthur Onslow.

ARCHDEACONS OF DORSET.

Aaron.

1121 John.

Adelin, died in 1184. William, occurs in 1190.

Adam, appears between 1194 and 1217.

1222 Herbert.

1243 Humphrey.

1261 Simon de Bridport.

1275 Thomas de Beck, bishop of St. Davids in 1280.

1281 Henry de Brandeston, constituted bishop in 1286.

1291 Henry de Blunsdon.

1297 William de la Wyle.

1316 Peter de Periton.

1338 Thomas de Hotest.

1339 John de Kirkeby.

1347 Bertrand, a cardinal.

1378 Thomas Pays.

1385 Kalph Erghum.

1388 Robert Ruggenhall.

1397 Michael Cergeaux, died in 1399.

1399 Henry Chicheley.

1400 Nicholas Bubwith.

1406 John Mackworth, resigned in 1435.

1435 John Hody.

1440 John Stopyngton, died in 1447.

1447 Robert Ayscough, died in 1448.

1448 William Ayscough, died in 1486.

1486 Robert Langton, resigned in 1514.

1514 Richard Pace, the last prior of lvy Church.

1522 John Stokesley, promoted to the see of London in 1530.

1530 William Bennet, died in 1533.

1533 Edward Fox.

James Procter, occurs the same year.

1537 William Skypp.

1542 John Cotterell.

At this period the Archdeacoury of Dorset was annexed to the See of Bristol.

N^{o.} IV.

A LIST OF THE PREACHING TURNS.

Advent Sunday—The Precentor.	Whitsunday—The Dean.			
2d The Chancellor.	Trinity Sunday-Shipton.			
3d The Treasurer.	1st Sunday after Trinity—Netherbury in Ecclesia.			
4th The Archdeacon of Berks.	2d Grantham Austral.			
Christmas Day—The Dean.	3d Grantham Borealis.			
1st Sunday after—The Archdeacon of Sarum.	4th Chesenbury and Chute.			
2d Yatesbury.	5th Bedminster and Redcliffe.			
1st Sunday after Epiphany—The Archdeacon of Wilts.	6th Grimstone and Yatminster.			
2d Highworth.	7th Wilsford and Woodford.			
3d Winterborne Earls.	8th Bemminster Prima.			
4th Durnford.	9th Netherhaven.			
Septuagesima—Slape.	10th Bemminster Secunda.			
Sexagesima—Alton Austral.	11th Netherbury in terra.			
Quinquagesima—Fordington and Writhlington.	12th Bishopston.			
1st Sunday in Lent—Teynton Regis.	13th Yatminster Prima.			
2d Alternately, Ruscomb and Gil-	14th Lime and Halstock.			
lingham Minor.	15th Coombe and Harnham.			
3d Gillingham Major.	16th Teynton Regis.			
4th Highworth.	17th Alton Borealis.			
5th Warminster.	18th Torleton.			
6th Stratton.	19th Yatminster Secunda.			
Good Friday—Ilfracomb.	20th Chardstock.			
Easter Day—The Dean.	21st Husburn and Burbage.			
1st Sunday after—The Precentor.	22d Uffcombe.			
2d The Chancellor.	23d Bitton.			
3d The Treasurer.	24th Preston.			
4th The Archdeacon of Berks.	Saint Paul—The Subdean.			
5th The Archdeacon of Sarum.	Saint Barnabas—The Subchanter.			
6th The Archdeacon of Wilts.				

The Prebends of Major Pars Altaris, Minor Par sAltaris, and Stratford, have no Preaching Turns.

Poterne is annexed to the Bishoprick, Heytesbury to the Deanery, Bricklesworth to the Chancellorship, and Calne to the Treasurership.

PREACHING TURNS PROVIDED BY THE DEAN AND CHAPTER.

King Charles's Martyrdom. Easter Day, in the afternoon. The King's Inauguration.

The Fifth of November, and

The Restoration. All public Days and Thanksgivings.

All Holidays are provided by the Chancellor of the Church, except Good Friday, Saint Paul, and Saint Barnabas, as already noticed.





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